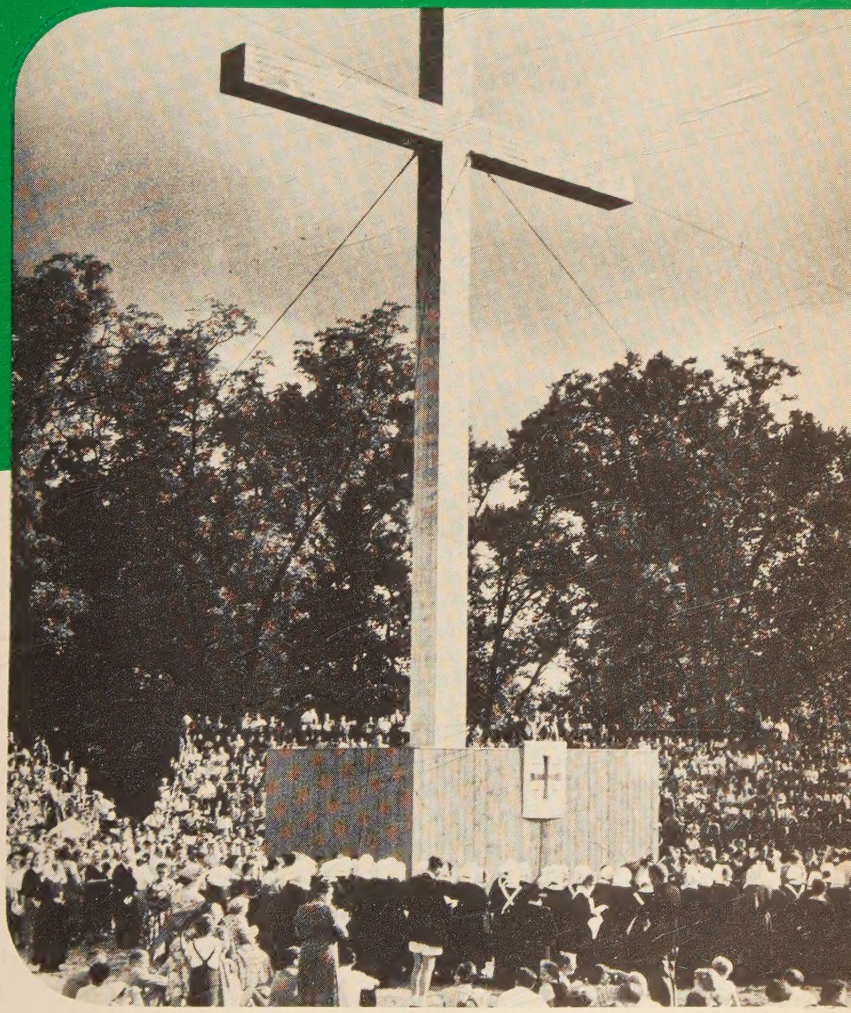
the LUTHERAN



"CHURCH DAY" PROGRAM IN GERMANY

Evangelical rally at Stuttgart was attended by 200,000

lo. 52

SEPTEMBER 24, 1952

ENTS

First Callers

SEVERAL TIMES during my married life I've had to move from one city to another. The last time the van arrived with our furniture and we hastened to "get settled" in our new home I was taught a real lesson in Christian witnessing.

I had five callers that very first day. First came the inevitable milkman, saying "I'd like to deliver your milk for you." Second was a representative from a downtown store offering a credit account. Next came a newsboy soliciting patronage. Fourth was a neighbor, just being friendly. Last came a city official to inform us about the garbage collections and other services to which we were entitled as new citizens of the community.

BUT JUST BEFORE he turned to leave, he surprised me by saying, "I'm a Christian and as I go on my errands for the city I make it a practice to invite newcomers to my church. We'd be awfully happy to see you next Sunday."

Because of our own affiliations, we couldn't accept his invitation, but were impressed by his faithfulness in witnessing for Christ. He was really doing what we should all be doing all the time.

—MARGARET ANDERSON

The LUTHERAN News Magazine of the United Lutheran Church in A

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COVER PICTURE. Although East Germans could not attend due to government restrictions, great crowds attended the evangelical "church day" rally in Stuttgart. Also see page 5.

THE CHURCH IN THE NEW

Chinese release Lutheran missionary

Through the barrier separating British-owned Hong Kong from the mainland of China came a long-lost Lutheran missionary this month, the Rev. Felix Paulsen. Communists arrested him 22 months ago. He was set free Sept. 5.

The veteran missionary made no statement about his long imprisonment. He seemed cheerful and in good health. Six months after his arrest on Nov. 9, 1950, he was sentenced to be shot. The Chinese did not explain why they changed their minds about executing him, but held him another 16 months in jail in Nanning.

His wife remained near by, but never received any word from the prisoner. She asked the Communists for an exit permit and waited a year for an answer. Finally, three months ago, she reached Hong Kong. The Paulsens, both over 70, are Germans and had been in China more than 20 years.

One Lutheran missionary still unheard from is the youthful American, Paul Mackensen, who was arrested by the Reds last March 7.

Mission board won't ask

There will be no request at the Seattle convention next month for the United Lutheran Church to approve a money-raising campaign for American missions.

Five or six million dollars should be collected to aid infant congregations in constructing churches, the ULC Board of American Missions reported last December. Prospects for swift progress in organizing new churches are better now than at any other time since 1900. To meet the need for building loans to these churches, the board suggested that fund be collected no later than in

A different idea was proposed b church's Executive Board. An inc in the ULC's annual benevolence from $5,232,400 in 1953 to $6,00 in 1954 would provide an extra $70 a year for American missions. Incr annual giving instead of a special paign will be proposed to the S convention.

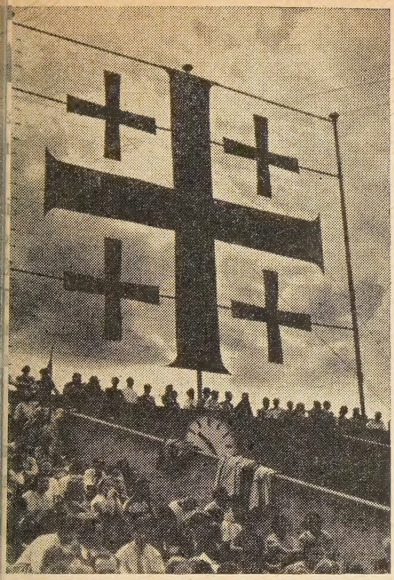
This month the Board of Am Missions voted to drop its plan campaign.

More mission prospects

Dozens of canvassers had gone house to house in 65 fast-growing ican communities during the summ find out how many people don't b to a local church. Their detailed r were spread out on the table whe ULC Board of American Mission Sept. 10-11.

Forty of the communities should new congregations immediately, board decided. It was the largest nu "approved for occupancy" at any ing in the board's history. As so pastors are found to organize the congregations, work will begin. are already 24 other fields on the b approved list that are awaiting min

New York City may soon have it Polish Lutheran congregation, the was told. A survey this summer cated a large recent immigration o ish people, especially DPs, into the Services in the Polish language are held. Work may soon begin a Hungarian Lutherans in New Yo DP pastor, the Rev. Laszlo Var surveying this situation.



OGRAM AT GERMAN CHURCH DAY
than 40,000 young people gathered
r a huge banner representing the
al cross at the Olympic Oval in
gart, Germany, during the recent
gelical church rally

ıen delegates barred

ıe question of permitting women to
elegates comes up every three years
ı the Protestant Episcopal Church
s its general convention. In 1949
women had been elected by their
ses but were not accepted by the
ention.

ıis month in Boston Episcopalians
d once more against accepting
ıen delegates, but it was a feeble
" The clergy were 60 per cent in
r of the women. Laymen, voting
rately, defeated the proposal by a
margin.

was a "bitter disappointment," said
Theodore O. Wedel, chairman of
national executive board of the
ıan's Auxiliary. "I regret that the
se of Deputies does not have this
conception of the democratic procedure of the church." Lengthy debate had preceded the final disposition of the problem, following by less than two hours the presentation by the Women's United Thank Offering (women's auxiliary) of the largest contribution—$2,488,192—in the denomination's history.

Earlier, delegates heard Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, warn against church mergers as a means for achieving real Protestant unity. Episcopalians had been conducting tentative unity negotiations with the Methodist Church.

"Little progress" can be hoped for through merger schemes, the Archbishop said. A "more hopeful" approach lies in exploring "terms of intercommunion between churches which remain distinct and separate."

Orthodox churches "Americanize"

Ancient churches of the East, transplanted to America by Slavs, Greeks, Syrians, and others, are in the process of adapting their worship and church practices to the new environment. This month the Syrian Antiochian Orthodox Church said it will put its liturgy in English. Greek Orthodox young people formed this month a nation-wide youth organization similar to groups within the Protestant churches.

"We are the first of the Orthodox branches" to decide on the English language for the church's liturgy, said Metropolitan Antony Bashir of the Syrian Church. "Orthodoxy in this nation has been divided on racial and linguistic lines. It will be only when all segments of the communion have put their services and rites into English that the Orthodox Church can be united into an American denomination of nearly 6 million members," the archbishop said.

Bella comes home

The Czechoslovak government said in 1949 that Dr. J. Igor Bella is "forever forbidden" to enter their country. For two years he had lived at the Slovak capital, Bratislava, as U.S.A. representative of the Lutheran World Federation. He supervised distribution of American gifts of money, clothing, and medicine needed in postwar Slovakia.

When Czechoslovak Communists decided that the American church relief program in Europe was a form of warmongering, Dr. Bella was exiled. He went to Lutheran World Federation headquarters in Geneva where he has helped with the European church reconstruction and aid program.

In mid-September the exile returned to the United States for a furlough. He was born and brought up in Slovakia, but had been for 25 years pastor of Holy Trinity Lutheran Church in Bridgeport, Connecticut. He is an expert linguist, fluent in Czech, Slovak, Polish, Russian, Hungarian, German.

Reformation in reverse

Martin Luther was expelled from the Roman Catholic Church because he believed a man is saved by faith. Whether or not a man is a member of the Roman Catholic Church, according to Luther, doesn't determine his eternal destiny.

This month Leonard Feeney had a final word from Rome forbidding him to carry of an independent ministry at St. Benedict Center in Boston. Father Feeney's heresy is that he insists that nobody outside the Roman Catholic Church can be saved. Since he was deposed from service as a priest by Archbishop Richard Cushing in 1949 he has been widely circulating books and pamphlets teaching his doctrine of "no salvation outside the Roman Church."

DR. J. IGOR BELLA
He's welcome in America

In Rome the Sacred Congregatio
the Holy Office issued an explanatio
how some people outside the Rc
Catholic Church may be saved. "C
disposition of soul whereby a pe
wishes his will to be conformed tc
will of God" is sufficient for salv
"when a person is involved in invin
ignorance of the Catholic Church's te
ing," it was said in Rome.

People can be saved if they have
sire and longing" for salvation bu
hopelessly ignorant of what is the
church. However "no one will be s
who, knowing the church to have
divinely established by Christ, n
theless refuses to submit to the ch
or withholds obedience from the Rc
Pontiff, the Vicar of Christ on ea
the Sacred Congregation stated.

Archbishop Cushing said he v
give Father Feeney a month to su
to the order to discontinue his tea

e Benedict Center. Father Feeney
he does not intend to obey.

cross is concealed

hile a Jewish congregation in Wash-
n has its new temple under con-
tion, it meets for worship each Fri-
evening in a chapel of the Wash-
n Cathedral (Episcopal). The
em that developed was that for the
h services the cross was removed
the altar and replaced by the ark
e covenant (containing the Torah,
irst five books of the Bible).
renuous protests came from Epis-
lians when news of the removel of
cross was circulated. This month a
promise arrangement went into ef-
The cross stays where it belongs,
a screen is placed before it, and the
stands in front of the screen.
otests against taking away the cross
it hinder the "great work of amity
friendship between Christians and
," said the dean of the cathedral,
Francis B. Sayre.

inst social security for pastors

pposition to inclusion of clergymen
J.S. social security coverage came
month from the United Lutheran
rch Executive Board. Three Lu-
an denominations, plus Presbyterians
A. and others, voted this year in
r of extending the government pen-
plan to take in ministers.

Extension of Social Security to in-
e ministers of the gospel would tend
lur to a further degree the separation
church and state," the board said.
s the privilege and obligation of the
rch to provide salaries and a pension
em for its ministers."

he church would be suspected if it
d the Congress to include ministers
after social security benefits have
been considerably increased, the board stated. During 14 years while the benefits were not large the churches did not ask for inclusion of ministers.

The plan for including ministers is to let them decide for themselves whether they wish to be included. For some ministers to be in Social Security, and others out, said the board, "would lead to unwholesome inequities within the church and to complications" in calling pastors.

Linguistic synods again

Next month's United Lutheran Church convention may be obliged to face a question that was avoided at the 1950 session: whether "linguistic synods" shall be permitted to organize new English-language congregations without consent of all-English synods on the same territory.

In 1950 the Wartburg Synod had appealed to the church's Commission of Adjudication to overthrow an Executive Board ruling on procedure for securing permission for mission ventures. Later the Wartburg Synod withdrew its case before a decision was given.

The case has been revived by the Midwest Synod, formerly a group of German-language congregations largely in Kansas and Nebraska. Most of the Midwest churches are now English-speaking. The Midwest Synod has appealed to the Commission of Adjudication challenging the constitutionality of the action of the Executive Board.

An end of the overlapping of synod boundaries in the Midwest may solve the problem. The Kansas, Midwest, and Nebraska synods are sending representatives to a meeting in Kansas City Nov. 17-18 to draw up proposals for merger.

Hearing about Hannover

In 200 American communities beginning this week Lutherans will attend

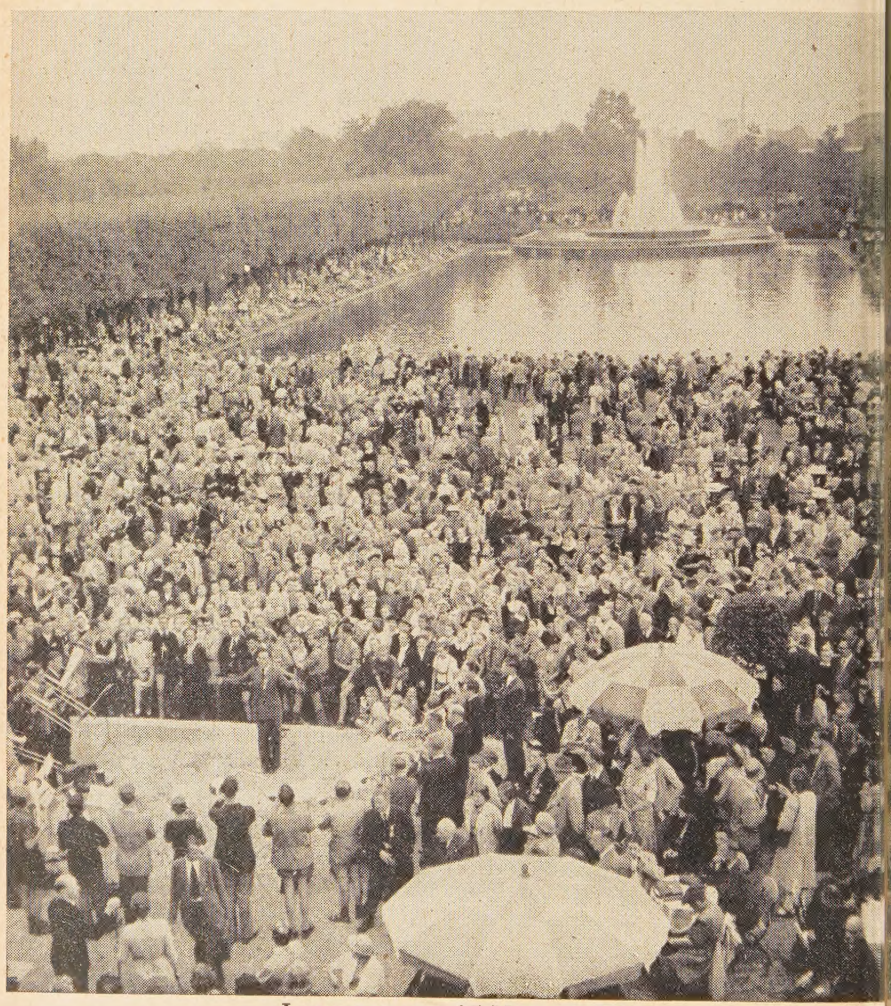
meetings to hear reports on the church's world program. Reports will be given by persons who attended the Lutheran World Federation Assembly in Hannover in midsummer.

Entitled "Hannover Horizons," the meetings are intended to convey to large numbers information about the results of Lutheran World Action. It is hoped they will stimulate response to this year's World Action appeal for $2.9 million.

On Sept. 5 the amount already tributed was $1,545,509—just be half-way to the goal. United Luthe have given 59.8 per cent of their as ment.

Candidates agree on need for faith

Amid all the discord of the pol campaign, both major candidates week agreed on the need for reli faith as a bulwark of freedom. In



LUTHERANS OF 25 NATIONS MET

There were 12,000 at twilight meeting in Hannover city gardens last month

AFTER DARK

A thousand young people carrying torches circled the lagoon and parkways

s made to the new independent
ızine *Episcopal Churchnews* Eisen-
ɛr and Stevenson cited their reliance
God's guidance.

id Governor Stevenson in part
. I believe that Christian faith has
the most significant single element
ur history and our tradition. From
beginning it has been the most pow-
influence in our national life . . .
greatest national resource."

The burdens attached to the office of
ident of the United States are . . . so
beyond the limits of human wisdom
strength that, if I am called upon to
them, I should be utterly dependent
he sustaining power of God as the
ce of truth and of wisdom in the end-
hours of uncertainty and anxiety."

eneral Eisenhower's statement said
art "It was a part of the privilege
which I was born that my home was
ligious home. My father and my
ıer believed that 'the fear of the Lord is the beginning of wisdom.' The Bible was a daily and vital influence in their lives. They tried their best to instill its truth and its faith into their six sons . . ."

"Our forefathers proved that only a people strong in Godliness is a people strong enough to overcome tyranny and make themselves and others free. Today it is ours to prove that our own faith, perpetually renewed, is equal to the challenge of today's tyrants."

And so forth

Indians in Cherokee, North Carolina, were short of money to paint the little Methodist church they have constructed. They were willing to do the painting but could not buy paint. The problem was solved when someone suggested mixing used motor oil with brick dust. The mixture cost $2, gives the church "a rich dark brown hue that looks like old mahogany," and is waterproof.

World News Notes

Strong man in Egypt

It's no novelty in the present-day world for a man with a regiment of soldiers behind him to march into his country's capital and take over the government. Half the earth is ruled by men who depend on their armies to keep them in power.

But this month even the people in the democracies were inclined to be sympathetic and hopeful about Egypt's new dictator, General Mohammed Naguib. He took over complete control, ordered all political parties to disband, and put many politicians in jail. Since most of them seem to be racketeers, there was probably no other course of action for Naguib in his campaign of cleaning up his country and administering it for the welfare of its people.

If Naguib can withstand attempts to overthrow him, and the more serious danger of being corrupted by the power he exerts, there may be good days ahead for Egypt. In Turkey it took 27 years for strong-man government to cleanse the nation's social and political life and establish effective democracy.

Debts paid

During all the lean years of the 1930s Finland paid the installments on its World War I debt to the U.S.A. And eight years after it signed its World War II armistice with Russia, its debt to the Soviet Union is paid.

A trainload sent over the border this month completed the shipment of goods worth about $600 million. For a nation of 4 million people, with limited natural resources, the payment of the amount demanded by Russia is a major miracle.

Germans closed an agreement this month for payment of the huge debt owing to Jews whose property had robbed or destroyed during Hitler In 14 years the Germans will shi Israel prefabricated houses, farm irrigation equipment, and other sup valued at more than $822 million. won't atone for crimes committed ag the Jews, but does a little to clea some of the world's hatreds.

Although Israeli extremists callec agreement "disastrous and treasona most Zionist groups felt satisfied. T is no parallel in history of a strong tion making such compensation wrongs, exclaimed the newspaper *D*

U.S. versus the world

Most Americans don't like the id other countries selling their produ the United States at lower prices Americans can sell the same things.

The situation is simple enough can't be understood by folks who try to exercise their imagination. U.S. prosperity depends to a larg tent on the volume of American that can be sold to other countries tomobiles, cotton, steel. Unless countries sell to the U.S., they can dollars to buy the things they need.

Last month the U.S. tariff on Sn figs was raised 80 per cent, although are one of the chief exports of G and Turkey to America. California Texas growers were hurt by compet

This month the Tariff Comm thinks there should be a higher du frozen fish fillets sent to the U.S. b nation's best friend, Canada.

Earlier this year President Tr blocked a move to raise the tari Swiss watches, and his veto was l applauded all over western Europe there wasn't much cheering in the

E OLD TESTAMENT comes to life as ancient names—Israel, Jerusalem, ehem, Jordan—make modern head- In the volatile situation caused by ons between the Arab states and the a spark from Palestine might set world aflame.

recent exchange of notes between U.S. and Israel highlights the deli- balance of international relations in part of the world. It reveals the eze in which the U.S. is caught be- of its shifting foreign policy, and use of divergence of viewpoint be- n various elements of its population. ie Arab states resent bitterly the part U.S. played in the formation of the state of Israel, and the haste with h it gave it diplomatic recognition. re that time Arab-American friend- was traditional. Since that time, s have taken the lead in resisting ern influence.

recent trend in U.S. foreign policy been to woo the Arab nations igh diplomatic and economic chan- Concessions have made possible cceptance of Point Four aid. Amer- officials have leaned over backward void seeming pro-Israel.

to Jerusalem?

rusalem is a divided city. The old on is occupied by Jordan, the new srael. Guards patrol the border, and travelers are permitted to pass from section to the other.

ie new city of Jerusalem houses of the government offices of the of Israel. The major exception is foreign ministry, corresponding to U.S. State Department, which is lo- at Tel Aviv. The Israeli govern- has explained at intervals that the foreign ministry would be transferred to Jerusalem as soon as facilities for the office staff and foreign diplomatic corps become available in the crowded city.

The U.S. has hoped that the foreign ministry would remain in Tel Aviv indefinitely. The presence of American diplomats in the Jewish section of the split city would be like rubbing salt in an open wound. In addition, the U.S. has backed the UN attempt to internationalize Jerusalem. Lack of success of the UN venture has not changed the American position.

THIS IS DUE in part to Roman Catholic pressure for the protection of the Holy Places. An international regime would guarantee free access to religious shrines regardless of the political situation. It would also be a concession to the Arabs, to whom the occupation of new Jerusalem by Israel is a symbol of their grievances.

U.S. officials were disturbed, therefore, when they were informed that the shift from Tel Aviv to Jerusalem would be made in the near future. An informal note was sent to Israel taking exception to the proposed change in location.

The objection was based on the fact that U.S. policy still calls for an international regime for Jerusalem "which will be acceptable to Israel and Jordan as well as the world community." The note expressed the belief that the UN should have a chance to review the situation before any basic changes are made.

The situation in the Middle East will continue to be explosive. It will take men of mature balance and understanding to keep the fatal spark from being struck.

—ROBERT E. VAN DEUSEN

MY DAY WITH A GOOD SAMARITAN

By BARTLETT L. HESS

Dr. Edwin Moll's leadership in Lutheran relief work and Palestine's Arab refugees impresses an American visitor

OVER ROUGH ROADS we were driving through stony hills of ancient Samaria to visit the refugee tent-camps which crouched in the valleys or perched on the slopes. My guide and host was Dr. Edwin Moll, who is in charge of the Augusta Victoria Hospital, the Lutheran schools and the relief work for hundreds of thousands of Arab refugees in the Hashemite Kingdom of Jordan.

I had been told by Arab and American friends in Jerusalem that relief work of the Lutheran World Federation was the most useful and best-conducted of all the larger organizations. A telephone call had brought a gracious invitation to visit a refugee camp with Dr. Moll and Dr. Fredrik A. Schiotz, secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

"We're the oldest agency on the field," Dr. Moll told me. "We have ministered to 670,000 people in cash, kind and relief." Most of this has aided Arab refugees who lost their homes, lands, flocks, orchards, savings and all that they had when the nation of Israel was born in 1948. Many fled for their lives to "safe" territory when the Arab-Israeli conflict started.

I LOOKED OUT THE WINDOW of the Ford at the blue and white United Nations flag, flying from the radiator. On either side on the terraced slopes of estine's central backbone were the l won fields. Grapevines, fig trees, v and barley grew among the rocks. Moll quoted a German proverb, "M stones were there, but little bread."

Dr. Moll, wearing his black l earnest and energetic, turned aroun the back seat and said, "Sometime irritations are tremendous, but we t be patient and kind. From the *fe* —the Arab peasants—to the sheikh have received appreciation.

"KING ABDULLAH, who was kille year in the mosque in Jerusalem, s me after we had lunch together descended from the Prophet. I Moslem. I have witnessed Christ in action all my life. I have held contempt—not because I am a M —but from a character point of vi

"'I have seen monks fighting holy places, actually fighting with fists, throwing stones at each oth have seen Abyssinians throwing s at Copts over the right to use a c door. I have seen the Latin Church its ceremonies and pageants and p sions going down the street.

"'I cannot understand how this monizes with their belief. But I ha greatest respect for what you ar what you do. You do not make propaganda; you do not ask a man his religion is, where he sends his dren to school. If he is hungry feed him. If he is cold, you clothe

---

The Rev. Dr. Hess is pastor of the Warren Park Presbyterian Church, Cicero, Illinois.

LUTHERAN SAMARITAN
Dr. Edwin Moll

at is the kind of religion I respect.' "

BECAUSE OF THE WARM REGARD of slems for the hand of Christ stretched through Lutheran relief, it is not ommon for parents to come to Lu- ran schools and say, "We want our ldren to be brought up in your way, Christians."

Even the Chief Sheikh, Mustapha, st of the Dome of the Rock, has sent youngest son to be educated in these ools. The Dome of the Rock is one the world's most beautiful buildings one of its most sacred spots—where temples of Solomon and Herod were lt and where Mohammed is supposed have ascended into heaven. Sheikh stapha also asked that his sister be mitted to work in the serving center. Ten years ago a Moslem woman would even come into a Christian building. w it is different. A few years ago Moll accidentally ran into the back t of the house of a Sheikh where the men were kept. This was considered hocking invasion at the time. Instead of being thrown out, however, he was welcomed. Now whenever he goes to the house he must go in and greet the women also.

WE TRAVELED NORTH out of Jerusalem into the Arab Triangle, which is surrounded by Israeli territory to the west and to the north. We passed Gibeah where the ruins of Saul's palace can still be seen on top of the hill. Yonder was Shaphat where David was hungry and ate the shewbread. Near the road were the blasted stone houses of what had been a Jewish *kibbutz*—agricultural settlement. This was one of the few *kibbutzim* in Arab territory.

I asked Dr. Moll the principles of his refugee relief. This was his answer:

1) Distribute food, clothing and medicines according to need, not creed; and (2) distribution must be general or not at all. Everyone in camp must be cared for or there is resentment that some are being favored over others. "Now we have 1,500 barrels of dried eggs coming, but they are not enough," said Dr. Moll. "Sometimes the members of our Lutheran churches in Jerusalem and Bethlehem complain there is not enough for them, but they get far more than the refugees. We try to be fair."

IN THE REFUGEE CAMPS I noticed some were putting up stone walls around their tents, building them as they could. I admired their initiative, but Dr. Moll said, "That is bad for then they are permanently located where they should not be. They should be relocated to be rehabilitated."

Our first step was at Ramallah, one of the most modern and beautiful towns in Arab Palestine. Ramallah and Bethlehem are two towns in which the population is almost entirely Christian, mostly Greek Orthodox. We visited a weaving

center sponsored by the Arab Women's Union. Refugees were weaving luncheon sets on six looms. Most of the work is done by women in their tents in the camps.

As we drove north of Ramallah we saw some Arab women weeding fields of grain. Others were gathering the "grass of the field" and brush for their fires. They piled a great load of brush together, then assisted one to balance it on the pad on top of her head. Then down the road she went with her sky-scraper load. I recommend it for good posture. Some of these women carry as much as 200 pounds on their heads.

At the first camp the district welfare officer was having a heated argument with the young camp commander. Recently there had been a distribution of shoes. One family had taken a pair of shoes for their little boy but they did not fit him. The parents went out and sold the shoes, buying a cheap pair for the boy which fit. The money left over they spent for food. The district officer, an Arab, said that was wrong use of the money—it was for shoes, and for shoes only.

The commander asked, "What do you expect when the shoes did not fit and they do not get enough to eat anyway?"

THE SCHOOL IN THIS CAMP was in tents, boys in one place, girls in another. They were graded according to age. In another tent across the road men and women were delousing the children by shooting DDT powder on their heads and bodies. A nurse was in charge of the child welfare tent, with mothers lined up to see her. When I went into the tent I saw small children eating cereal and milk. Others were being treated by the nurse.

Boys are taught carpentry and how to be shoemakers. "The trouble is," Dr. Moll, "there are too many sh makers now."

There are 4,500 people in this ca which covered a small valley; they largely from the Lydda area. "What they do before?" I asked.

"They had orange groves and sho was Dr. Moll's answer.

OUR FORD CLIMBED out of the v onto the main highway nosing north through the Valley of the Rob "Good Samaritan at work in the c try of the Samaritans," I mused. "P ably we are riding over the same our Lord walked when 'He must n go through Samaria.'"

We passed Jacob's well where C talked to the sinful woman. A refugee camp sits on the edge of Jesus described as being "white harvest." We drove between M Ebal and Gerizim where Joshua gathered Israel after entering Pale

From Nablus we drove west t border to Qualkillia. The road ov hills was built by UNRWA, the road being in Jewish hands. The killians had lost most of their lan all of their fertile valley to the Is I could see white roofs of the J settlement across the valley.

We drove close to the fortificatio which is guarded on both sides blown-up bridge. While the Qualk had successfully defended their from the Israelis, their lands were away in the settlement. At this po Arab Triangle is only 10 miles fro Mediterranean. Israel is narrow this point.

There are 8,000 regular reside Qualkillia and 6,000 refugees. Th cultivating land on the hills, irriga by using wells. With more wate

DISTRIBUTING LWR BUNDLES IN ARAB REFUGEE CAMP
The hand of Christ is stretched out to the Moslems

farm half again as much land as they now using.

VE SAT IN THE QUALKILLIA council mber and were served Turkish coffee mall cups. It looked more like syrup n coffee. We waited for the mayor's stant, since the mayor was away. As h most Arabs, he took his time, but lly the door opened. Dr. Moll of- ed to provide powdered milk and er necessities for the refugees.

We drove on to Tullkarm which over- ks the Israeli Plain of Sharon. Dr. ert Mazbar is looking after the ad- nistering of relief in the area. Dr. azbar is a dentist, a graduate of the nerican University of Beirut, a gra- ous man with a fine personality.

After a delicious Arab meal we trav- d along the boundary to an isolated ab village. Along the road we met ards on horseback and flocks of sheep th their shepherds.

"What about Communist sentiment nong the refugees?" I asked.

Dr. Moll replied, "It is growing pidly."

"Is it due to outside agitation or their own misery?" I asked.

"Organizations from outside capitalize on misery here," said Dr. Moll. "It is ideal soil for communism. Communist literature is printed in Israel and smuggled in. Instead of paying her quota to the United Nations to be used for relief, Russia is spending large sums to make Communists of the Arabs. Except for their misery, she could do nothing. Their religion, their history, their desires are all against communism."

It was getting dark on the hills where our Lord lived. As we passed refugee camps the fires were lighted for supper. Shepherds were leading flocks to their folds. "If we Christians can only conduct ourselves in the proper way with lives patterned after Christ's!" said Dr. Moll. "I wish I could live another 25 or 30 years and see this thing unfold. I think we are in a most strategic position."

Recent reports from Palestine have stated that Dr. Moll is slowly recovering in Jerusalem from a serious illness.

FEAR AND LACK OF FAITH go hand in hand. The one is born of the other. Tell me how much one is given to fear and I will tell how much he lacks in faith.

—THOMAS J. KIRKWOOD

Church Colleges Are Few in Northwest

By EDWIN and MARJORY BRACHER

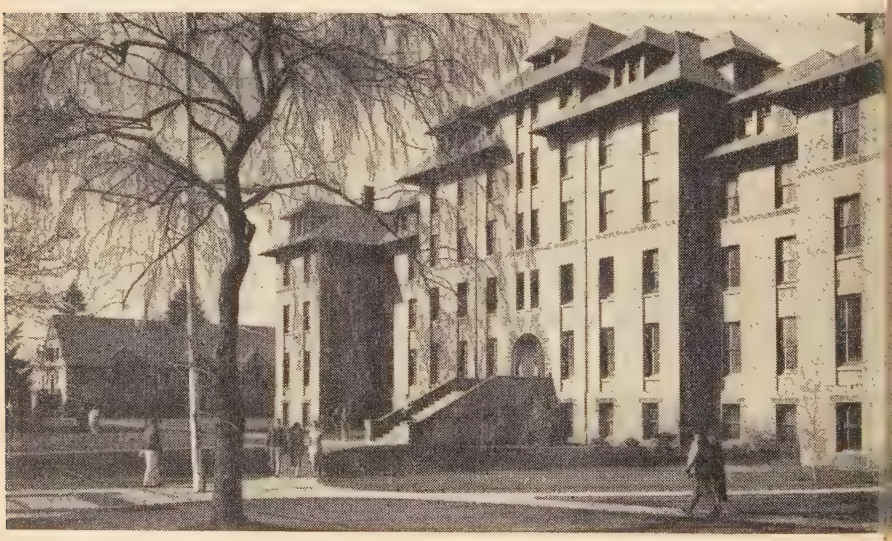
Young people travel long distances to attend Lutheran schoo
but a growing college and Pacific Seminary herald a new d

IF YOU WERE to take a map of the United States and place a pin for each Lutheran college, there would be a line of pins from North Dakota to Texas, all of them east of the 98th parallel and only slightly west of the center of the map.

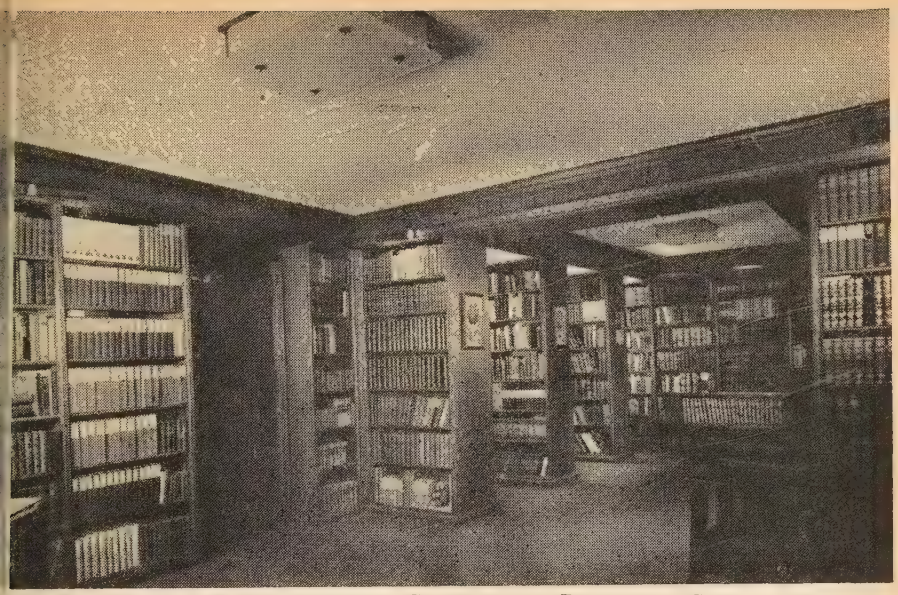
West of this line of seven pins, there would be only one more pin to be placed. That would be in the state of Washington. Pacific Lutheran College in Parkland, a Tacoma suburb, is the only Lutheran four-year college west of the Rocky Mountains.

The leadership of the church comes out of the church colleges, time has proved. Lutherans in the Pacific Northwest were aware of this and in the early part of the century made a number attempts to found schools for hig education. Most of them were sh lived, for the churches here were weak to support such schools. M over, Lutheran people of the Northv were struggling to establish themse in a pioneer area. Few were in posi to give their children a college educat

ONLY THE NORWEGIAN LUTHER succeeded in building a school for hi education. Pacific Lutheran Coll which dates from a merger of sm schools in 1920, is owned by an asso tion whose membership coincides that of the Pacific District of the E gelical Lutheran Church. In additio



"OLD MAIN" AT PACIFIC LUTHERAN COLLEGE
All varieties of Lutherans are among the student body



LIBRARY AT THE NEW PACIFIC SEMINARY IN BERKELEY, CALIFORNIA
Formerly students had to travel 1,800 miles

's support it receives annual appro-
ations from the American and the
gustana Lutheran churches.

All varieties of Lutherans are found
ong its 1,200 students. Under the
namic leadership of its president, Dr.
C. Eastvold, the college has greatly
banded its facilities in recent years,
d has raised its academic standing.

In spite of distances to be traveled,
llege youth of the Pacific Synod attend
itheran institutions in about the same
oportion to state and private schools
do young people in other synods.
dicative of their interest and loyalty is
e fact that one fourth of these enroll
ULCA colleges. Last year seven trav-
ed 1,800 miles to attend Midland Col-
lege, while four went 2,700 miles to
Wittenberg.

EDUCATION FOR THE MINISTRY has been the great concern of the Pacific Synod. In the early days it was difficult to persuade ministers to come so far west. It was equally difficult to interest young men of the synod in preparing for the ministry, with the nearest seminary 2,000 miles away. From the time of the synod's founding more than 50 years ago, the leaders recognized the need for "western men trained in a western school."

From 1910 to 1932 the synod did maintain a Pacific Theological Seminary, first in Portland, later in Seattle. Looking back through the records it is plain to see that this school meant years of hard work and sacrifice. Its closing did not put an end to the dream that some day there would be a Lutheran seminary on the West Coast. The assets of the school were carefully invested until the

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e United Lutheran Church in America will
ld its biennial convention in Seattle next
onth. This is another in the series of articles
the Rev. and Mrs. Bracher outlining the
story and background of Lutheranism in the
cific Northwest.

time should be right for another venture.

The opening this month of the new Pacific Lutheran Theological Seminary in Berkeley, California, is the culmination of 50 years of prayer and planning. This school, owned jointly by the Pacific and California synods, is the only Lutheran seminary in the western half of the United States.

Work among Lutheran students at state schools was begun 25 years ago, in co-operation with other Lutheran bodies. The Pacific Synod made annual appropriations for student work in Oregon. In Seattle, University Lutheran Church long maintained a club for students at the University of Washington. In both states the work is now administered through the National Lutheran Council's Student Service Division, with support from local student foundations. The University of Washington has about 1,200 Lutheran students each winter.

The Lutheran Bible Institute in Seattle offers a two-year course for lay church workers. This independent intersynodical school, a branch of the Minneapolis Lutheran Bible Institute, also offers evening classes for Sunday school teachers. It occupies a handsome building of modern design providing both classrooms and dormitory.

Chapel-Music-Speech Building
Addition on Pacific Lutheran campus

I Was Not Alone

I arrived in my small home town, unannounced, on a 2 A.M. train. The lone taxi did not meet that train so there was no way to get home except to walk.

The street was deserted, but for the first block the lights from the store windows shone out a pleasant welcome. However, I was aware that the next block, beyond the business section, would have no light, for it was a very dark night. How I dreaded that block!

With a deep breath and a prayer for courage I plunged into the darkness. After a few steps I realized that I could see—not far, but at least for a couple of steps ahead. I looked up amazed and the stars winked pleasantly back at me.

That night I learned a lesson that has helped me many times since. Often we worry about the future when all we really need is enough light for the step ahead, and faith to believe that God is with us.

—Jennie L. Oberly

WEEKDAY CHURCH SCHOOLS AREN'T NEW

A PICTURE STORY

TEXT BY W. KENT GILBERT

When St. Paul's Lutheran Church, Ardmore, Pennsylvania, decided to open a weekday church school two years ago, it was nothing new for the congregation. Back in 1787 St. Paul's opened a Christian day school which served the community as its only school for many years. With the coming of public education, the church school finally was closed. St. Paul's old schoolhouse still stands. Here Pastor Donald Doll tells two of today's pupils about the long history behind their school.

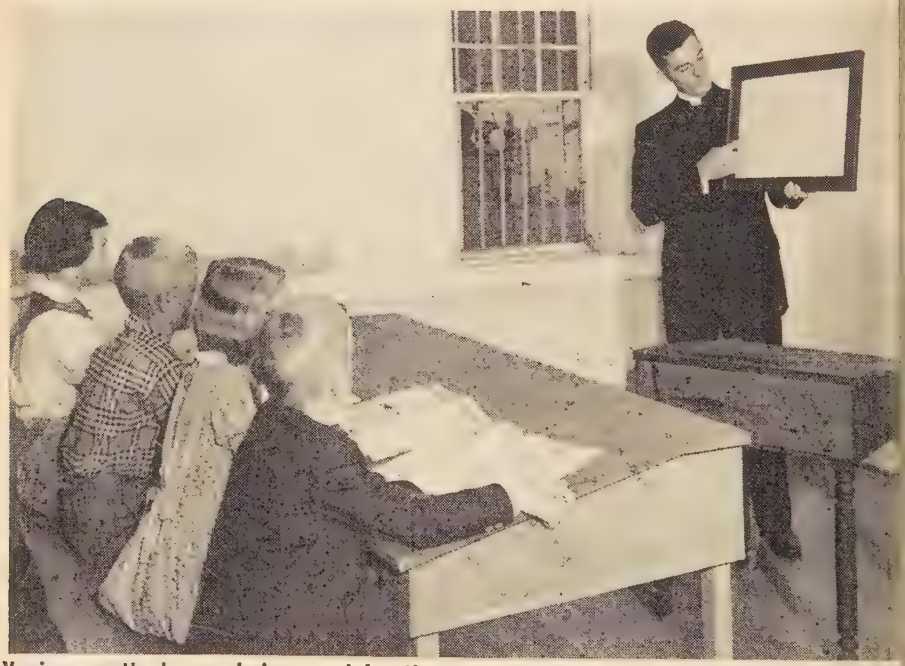
t. Paul's wasn't content, however, to sit back and think about its history. Determined o be in the forefront of the recent upsurge in weekday church schools, the congre- ation set to work. Pastor Doll called in the Rev. W. Kent Gilbert, of the Parish and Church School Board, to meet with leaders of the congregation and plan a school.

The people of St. Paul's knew that some thing was lacking in their children's train ing. The community's public schools wer doing a fine job of general education, bu specific Christian training was needed too. The Sunday school was helping in th task, but its time was too limited for com plete Christian education. The congrega tion decided, therefore, to set up a week day church school that would meet on afternoon a week right after childre were free from public school. As a starter six classes for the first six grades wer begun. Response wasn't overwhelming but word spread among parents that her was a real school for Christian training

Enrollments grew, but so did another problem. The people at St. Paul's found tha so-called "free" time after school wasn't free time at all. There were still play prac tices, clubs, sports, and many community activities going on at the same time as week day church school. Empty chairs began to hamper the program.

ne began to loom as a major problem Pastor Doll as plans were laid for a 52 school. Calling his leaders together ain, they explored the possibility of re- ised time for religious education. The ent Supreme Court decision approving right of parents to request release of ir children from public school for re- ious training gave hope of a possible swer. School authorities were ap- ached about this type of program, and congregation eagerly awaited de- velopments. Meanwhile Pastor Doll took the problem of time for Christian education directly to the parents. He carried sample study courses with him on his calls and showed the parents exactly what the church was trying to do for their children.

With the opening of the current sc year, St. Paul's weekday program under way again. Although the time ment still was an unsolved problem, congregation was determined that weekday church school must have a p in the life of the community. Early p enrollments made prospects look brig for this year. Meanwhile leaders of school are investigating ways of kee time free for children to attend clas An experiment in staggering class sc ules to provide the best time in the w for each age group is being conside Having one afternoon and evening week reserved in the community for church activities is another possibilit

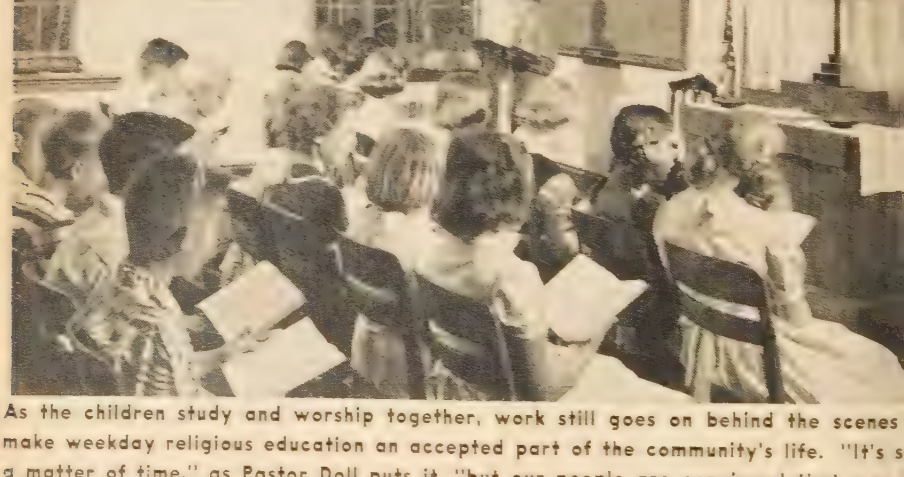


Various methods are being used by the congregation to emphasize the right of church and home to expect that there will be time for religious education. Here Pas Doll has a class session in the old schoolhouse. Seated on log benches used a cent and a half ago, children learn how religion has always been part of a well-roun education. The old schoolhouse provides vivid contrast to the modern educatio facilities St. Paul's now provides its children. Things have changed since 1787.

he educational methods St. Paul's school uses are as modern as the new parish house /here classes meet. Here a group of fifth-graders are studying the course, "Bible ıdventures," which is part of the new Weekday Church School Series of the United utheran Church. The pupils are doing research in the Old Testament in connection /ith a mapwork project on Bible lands.

Study isn't always shackled to the classroom at St. Paul's. Here a third grade class s making its own filmstrip of a Bible story. Pupils write their own script, select .ostumes, dramatize the story. The teacher takes the pictures. Finally, the children vill show the film and explain the Bible story as part of a parent's night program.

Parents of the scholars also are working together to help make the weekday schoo success. As a partial solution of the transportation problem, mothers are formin car pool to whisk children from public schools to church in time for religious clas It is also necssary to deliver some of them to their homes after class is over.



As the children study and worship together, work still goes on behind the scenes make weekday religious education an accepted part of the community's life. "It's s a matter of time," as Pastor Doll puts it, "but our people are convinced that a sou religious training is vital for their children. We know the value of a weekday chur school, and we are going to make it work." Right now, the future looks bright.

For Comfort and Solace, Forever

By J. JOHNSON

It was hard to pack up and leave home for a strange place, but it was reassuring to know that God would be there, too

"EVERYTHING'S A MESS with all this packing!" Bill peered around a large trunk. "Darling, where did we pack my shirts?"

Barbara opened a suitcase and looked. "Here's one. No. It has a button off. But there aren't any more in this bag. Just a minute," she decided. "I'll fix this button."

"Sunday work!" her husband upbraided tenderly. "But I guess it can't be helped." He stepped onto a crated box and rubbed his shoes with an old dustcloth.

"WE'RE IN THE ARMY NOW," he sang. "No more shirts, no more hooks, no more dirty washday looks . . . Don't cry, sweetheart," he pleaded. "You'll—you'll ruin my shirt!"

"I'm n-not crying," Barbara sobbed. "It's just th-that—"

"Oh, come on, it won't be that bad." Bill jumped from his perch to comfort her. "We'll have a nice little apartment off the army base—or maybe on base, I don't know which—and you'll see me just as much as you do now. Until I'm shipped out, of course, but that isn't likely right away."

"N-no," Barbara whispered, gazing resolutely above his dark head. "That isn't likely."

"IT'S JUST THAT I liked it here," she explained. "Your very first job and all the plans we made. We would have had a baby or two and maybe bought a nice little house. But we've hardly had time to get started. Oh!" she cried, desperately dabbing at her eyes. "I don't know why I'm making such a fool of myself!"

Bill took the shirt and button from her hands.

"Here, I'll fix it," he offered. "You can't see through all those tears. I know how you feel, sweetheart," he sympathized, threading a needle expertly. "But I guess I always expected something like this after I signed for the reserve. Now, dry those pretty blue eyes and let's get off to church. Want to say good-bye to all our friends, don't we? Here, I'll wipe the streaks off your face."

"Bill!" she protested. "You really will ruin that shirt—and I wouldn't know where to find another!"

A short time later they left their packed bags in the apartment and walked the few blocks down the street to their church. It would be the last time, Barbara reminded herself—the last time in more than a year of residence in this lovely town with all its nice people, where Bill's engineering degree had gained him a good position. Of course, he would still be an engineer in the army, maybe would be stationed in a similar town, just as nice. But overhead the day brightened to sunshine and her eyes dimmed.

BILL'S HAND tightened on her arm as he slowed his long-legged pace to hers.

"We'll come back to this town," he

promised softly. "Afterwards."

But when would afterwards be? Five years? Ten? Never? You simply must stop this sniveling, Barbara told herself. You mustn't think about such things. You should be proud—a fine young man to help his country. A nation's strength depends on young men like him.

"Bill," she whispered. "Let's stop here a minute until my eyes dry again."

Bill administered his handkerchief sympathetically. "Come on now," he urged, "or we'll miss the service."

THEIR MINISTER CAME forward at the church door to take their hands. "We shall miss you next Sunday," he told them sincerely.

"Thank you, sir." Bill clasped Barbara's free hand tightly. "We both thank you. We shall miss being here too."

Barbara found it impossible to speak. Her eyes were brimming and the minister patted her back as she moved beside Bill to their pew.

Everywhere, it seemed, heads turned and friendly smiles were directed toward them. The Pettengills stopped to whisper good-by. From the church choir, another young couple smiled. From behind them came a tap on the shoulder and nodding friendliness. C it's too much, thought Barbara wildly she searched for her handkerchief. shall disgrace Bill by crying all throu the service.

Bill lifted her shaky hand and e veloped it in his own. It's hard on h too, Barbara admonished herself. N do stop this silly crying. But her thro choked up again and Bill's large han kerchief was speedily put to use.

The congregation rose for prayer a a song. The church service began.

"—HAVE FAITH IN GOD." The wor came to her from a distance. A te streaked her face as she found the pa sage in her mind and repeated it. ". and shall not doubt in his heart, but sh believe . . ."

With arrested emotions, she listen further. "Yes, I'm one of those who fe because of little faith," she told herse Why hadn't she thought of that befor For, no matter where they were, se arately or together, God would be the too—for comfort, for solace, forev Bill, Barbara, and faith.

Her head lifted and she squeezed Bill hand reassuringly. He helped her to h feet and found a hymnbook as th joined the congregation in joyous singin

JESUS SAID and proved that man is wrong about death. It is not what he thinks it is, or fears it may be. Death, as we think of it, does not exist. Our fear is due to the tyranny of the senses; we are overawed by the fatalism of the body, its masterful negation and collapse. Death is separation, not destruction. Body and soul are parted, nothing is destroyed . . . Jesus "abolished death," Paul tells us; abolished the old fiction of death, as the radio abolishes time and distance. The distance is still there, but it is transcended, outsped.

—JOSEPH FORT NEWTON in *Everyday Religion* (Abingdon-Cokesbury)

ALMOST AS GOOD

"YES, DEAR," I REPLIED with what ience I could summon, "we are go- to your school."

It's mine because I go there." Susie e a little skip. Then, "Don't I?"

Of course you do," wondering ther the child was losing her wits. ou go there every morning from 8:30 you come home for lunch."

he sighed blissfully. "I can't believe really, really, really true."

Silly little goose," I laughed, but this I wasn't impatient. I know just how feels. Sometimes I look at my family ny fine, strong husband and my won- ul children—and I think, like Susie, it be really, really, really true? God's pretty nice, isn't He?"

Very nice," I agreed.

T'S A STRANGE THING to have your d echo your own thoughts. Some of ay be parroting, I suppose. But some , I feel sure, is much more than that. h isn't like the measles but I'm sure contagious.

Do you think our class will get the ure?" With an older brother and sis- preceding her in the school system, e is quite familiar with our Parent her Association's method of drum- g up attendance. The class with the st proportion of parents present at eeting is given a colorful picture for classroom. The competition grows at times. In fact, the children ly demand that their mothers—and ening meetings, fathers, too—attend.

To keep peace in the family I just have to go, and some of the teachers in our Sunday school have talked about adopting the plan. Others feel that the good that would come from having the parents there wouldn't balance up appealing to selfish motives. At the last teacher's meeting in the spring the argument waxed hot and heavy about whether it was really selfish to work to get something for a group of which you are a part. I thought it was making mountains out of molehills, myself, but then I don't always look at all the theory back of things.

WHILE MY THOUGHTS wandered on, I was assuring Susie that I hoped her class would win the picture, that, yes, there would be Girl Scouts there to look after her and the other children in the nursery.

"And you'll tell my teacher I know how to cut with pointy scissors at home?"

"No, Susie, I will not do that. I told you before that I will not ask the teacher to let you do anything different from the rest. If she wants you to use blunt scissors, it must be because she thinks they are best. When she sees you are ready for pointed ones, she'll give them to you. At home I let you do what I think you are big enough to do. In school the teacher has to decide."

"Then I'm not going to cut out in school." Her lower lip stuck out half a foot.

"And let the teacher think you are such a baby you can't even cut with blunt ones?"

"Well—"

"If you are a bright little girl you'll do your best work with what the teacher gives you, and then she'll see how nicely you cut and give you better ones."

"Maybe." She was definitely not impressed by my words of wisdom.

"If you two would not walk quite so fast," called a voice behind us, "we might be able to catch up."

MRS. FRED BAINES was being pulled along at a slightly hazardous speed by her twin boys, Sam and Patch. Their real names are James and John, but when they were about a year old someone said they were always getting themselves so dirty they looked like Sam Patch most of the time. The remark tickled their father and he started calling them Sam and Patch and the names have stuck.

"How was the luncheon at the church last week?" Mrs. Baines asked, as we reformed our lines with the children walking carefully ahead.

"Wonderful! We had two or three times as many women as we usually have and the speaker was excellent. She just made you feel what a lot you were missing if you didn't help with the work of the church. The women who were there were really impressed."

"Good thing I couldn't go, I guess. Even with the twins in school, 24 hours is a short day. Freddy is all wrapped up in Cub Scouts and Alice is beginning to have dates along with her studies and baby-sitting so everything seems to fall on my shoulders."

"I know! But I'll bet you find time to do more for other people than plenty of women with no responsibilities at all. The funny part about that luncheon was that the women who have been working hardest were the ones who were most impressed by the speaker and are wanting to go ahead and do more than ev

"I suppose they knew what she talking about. And the rest of us got out of the habit of applying a sp like that to ourselves. A lot of it is habit, more than actually not having time. I have to admit that quite franl

"That's what a Mrs. McIvor, w I took, told me. Have you met She's quite a nice person. I think y like her."

"I'm sure I would. I know se people who have met her and said same thing."

"Well, she's agreed to serve with on the Altar Guild when my turn co and she's going to help Mrs. Sch with the sewing circle. I'm quite thr even if my other guest didn't hear a anything that appealed to her."

"Maybe you can put me down Altar Guild work sometime. I can' much visiting to take altar flowers tc sick, but there is no reason why I iron the altar clothes and arr flowers."

"WHY, YOU WONDERFUL person. don't know what a lift that gives me

"Sheer self-protection, my dear. don't sign up for something before meeting we are going to, they'll have working on a cake sale or someth sure as you're born! Now I can say what time I spend outside the home giving to the church."

"You may think you're getting a with something, but we'll make you up to those words, never fear!"

The trio in front of us broke in run. "Our teacher!" "Our teach "There's our teacher!"

"They love school," smiled Baines. "I love to hear them talk a it. Sam says it's almost as good as day school."

Personal Problem Clinic

eligious confusion

QUESTION: I have a close friend who was ared as a Catholic but who later married Protestant man. He had strong feelings ainst the Roman church, so she united th his church. She was never instructed the teaching of the Protestant congretion, but merely appeared before the ofers and was received. Several years later ey moved to a distant city and were nsferred to a Lutheran church—again thout instruction.

Both are active in this church and attend adult class in Sunday school. But whener anything concerning the Catholic urch is brought up in class, my friend gues with the teacher. She has concluded at Lutherans are snobs, and is becoming s regular in attendance.

Their church had an every-member canss for THE LUTHERAN several months ago. first both husband and wife read the gazine with interest; then came several icles on Catholicism. When the paper nes now, it goes into the wastebasket. friend says she dosn't want it to coninate her loved ones.

The truth is that the first Protestant urch failed in not instructing her, and the heran pastor did not investigate her kground. She does not teach her son le prayers since she doesn't know any. m sorry for her. She wants to belong to husband's church, but she is bewildered.

REPLY: People often seem to walk ight into trouble and confusion with their yes open. In this case the church contributed to the negligence. Here is one nore piece of evidence that vital Christian living does not spring from ignorance or uncertainty—an item that may le added to the mile-high pile which has ccumulated through the centuries.

1) Inasmuch as you are an intimate friend of this lady, suggest that she and er husband go to see their pastor and lk the problem over with him, request a series of instruction periods, and ask for suggestions of reading materials which will help them to understand the teachings of the Lutheran church.

2) Suggest also that they make another start at reading THE LUTHERAN and a new effort to understand the differences between the Roman and Lutheran churches.

Preacher

QUESTION: Why don't the ministers preach the gospel instead of telling stories, such as how — Soap got its name. I think such irrelevant items spoil some otherwise good sermons.

Is there any retirement age for Lutheran ministers?

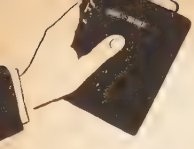
REPLY: Lutheran pastors, I am convinced, are generally faithful to the preaching of the gospel. Ministers are human and are subject to all human frailties.

Remember that the pastor in his sermon tries to hold the attention of the entire congregation. The illustrations that annoy you may be the very thing that adds interest for someone else. They should, of course, have some definite application to the message.

Undoubtedly there is wide difference in the quality of pulpit work from one man to another, and decided variations in any one pastor's preaching from one time to another. If you have a specific complaint, go to the pastor and talk it over with him. If you believe there is any serious divergence from the gospel, take the matter to the church council.

No. There is no specific retirement age for pastors, except those who are serving on the staffs of boards. Retirement age and conditions are usually arrived at in conferences between the pastor and the council.

—EARL S. RUDISILL



You Can't Keep God Out of Any Place

The Kingdom of Heaven is the leaven which influen every part of our worldly life and helps improv

THERE ISN'T MUCH EVIDENCE that our Lord ever felt confident that this earth would be fully transformed into the kingdom of God. But there is strong evidence that He didn't expect us, therefore, to be satisfied with things as they are, and to let our world go to Hell. He used such a simple illustration to explain our responsibility that none of us can claim not to understand. He said: "The kingdom of Heaven is like yeast which a woman took and buried in a bushel of flour until it had all risen."

NOTHING VERY OBSCURE about that. Even though household bread-making is rapidly becoming a lost art, we all know about the action of yeast in a dough. It permeates the whole dough. If it is properly mixed, you don't find soggy lumps here and there that the yeast hasn't touched. All the dough rises.

That is what Christians are like; they're like yeast. Wherever Christians are properly mixed into a society, they change the character of the society. They make it "rise."

That is the way it has worked out in history. Take, for instance, the institution of slavery. According to historical records, that institution was the cornerstone on which the entire economic life of the people was built. You have only to read some of the good historical novels (such as Sholem Asch's or Par Lagerkvist's *Barabbas*), to realize at least dimly what a grim, inhuman institution it was.

Then the Christian faith began t filtrate; first into the ranks of the s themselves, then gradually into the seers, and eventually up to the hi levels. It took 500 years for the yea permeate, but eventually the institu of slavery toppled. Later on, it ma return engagement, into European American life. Once again the Chri faith began to work, slowly but tively—and again slavery was aboli

SLAVERY IS ONLY an especially matic example of what has happen many other areas of life. When C tians began to let their faith infl their care of the sick, hospitals we tablished. That yeast has now aff the whole of our society, so that taken for granted that every comm large enough to finance a hospital responsibility to do so.

When Christians have realized their Lord is absolutely opposed t justice and unrighteousness, and implemented their faith in the po field, then the political tone of a s has improved. When Christians ha membered that Christ forgave eve robber on the cross, prisons have made more livable, and the philo of criminal treatment has tended t protection of society and rehabili of the criminal, and away from punishment and revenge.

It is, in fact, difficult to think o aspect of life where the Christian

He told them another parable. "The ngdom of heaven is like leaven which a oman took and hid in three measures of eal, till it was all leavened."

—Matthew 13:33

Your boasting is not good. Do you not now that a little leaven ferments the whole mp of dough? Cleanse out the old leaven at you may be fresh dough, as you really e unleavened. For Christ, our paschal mb, has been sacrificed.

—I Corinthians 5:6-7

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is not permeated at least to some slight egree. This isn't to say that the church ould declare a Festival of Self-Con-atulation on its accomplishments, or at we Christians need to waste any me patting ourselves on the back. Only blind fool could think that we Chris-ins have done such a fine job that so-iety is on its way to becoming a perfect ngdom of God on earth.

There are still war and poverty and justice and immorality and corruption id greed and horrible prisons and . . . it why go on? Pick up any newspaper id get the list for yourself.

But sometimes I try to think of what hopelessly indigestible lump of dough is society would have been without y of the leaven of the Christian faith. rankly, I can't even imagine it.

There is, however, another aspect of is leavening agent that Paul mentioned. vidently the church at Corinth had been oing well, and Paul sensed that there is nger even in that. He wrote to the ristians there: "Your pride in your urch is lamentably out of place. Don't ou know how a little yeast can permeate e whole lump? Clear out every bit of e old yeast that you may be new un-avened bread!"

It seems that it isn't only the kingdom God that permeates, but the kingdom of the devil does the same. Paul was talking about the particular sin that was endangering the people in Corinth, pride in their church. But it is true of any sin. I suppose there isn't any one of us who hasn't learned the painful truth of this. We have, at one time or another, tried to let Christ into part of our lives, while we have reserved another part for the devil. But it seems that neither Christ nor the Evil One will stay out of the closed-off rooms. Both of them work more like yeast than like tenants. Both want to take over completely.

That is the reason we run into such tragedy when we try to say: "I'm going to let Christ rule in my personal life. He can tell me what to do about prayer, and going to church, and maybe even my personality habits and my private morality, and come partly into my family life. But when it comes to my business, or my vote, or my patriotism—that's not religion's department."

The trouble is you are not a dozen different people. We are not so much like a rooming-house but a lump of dough. And the attitudes we have toward one part of life infiltrate into the whole of it. So that if we try to keep any separate "preserves" for the devil—such as economics, or racial attitudes, or politics, or any other area of life—we shall discover to our dismay that those attitudes have infiltrated into our own personal habits too. We shall find it affecting our family relationships, our personal honesty, even such "religious" parts of life as prayer and worship.

Even for our own soul's salvation, we shall find it a highly dangerous practice to try to keep any areas of our life separate from God, labeled: "For personal use only." It's the principle of the divided house—it can't stand.

Protestant Documents

Great Voices of the Reformation. An Anthology. Edited by Harry Emerson Fosdick. Ran House. 546 pages. $5.

This is a careful and generous selection of the representative writings of the great fig of the Protestant Reformation. Included are Wycliffe, Huss, Luther, Melanchthon, Zwi Calvin, Knox, the Anabaptists, and Richard Hooker. Then, interpreting the Reforma period rather broadly, men of a later time are represented, such as Cotton Mather, Jer Taylor, Roger Williams, Edward Hart, George Fox, John Woolman, John Wesley.

One does not think of Dr. Fosdick as a church historian and this is evident in the introduction and individual commentaries on each of the great Protestant voices. The treatment of Luther, for example, exhibits no profound understanding of the deeper Luther revealed by two generations of intensive research, though it is adequate as far as it goes. The historian, and the common reader, may regret that the translations used are the old Wace and Buchheim version. Nevertheless, pastors and laymen too will not go wrong in adding this book to their libraries for reading, re-reading, and reference.

As one would expect from Dr. Fosdick, his contributions, including the choosing of the documents representative of each reformer and the introduction and biographical commentaries, are clear, concise, and interestingly written. What more than that can we ask of an editor? This we would call a "basic book" for any Protestant's personal library. JOHN W. DOBERSTEIN

Philadelphia

Devotional Reading

The Christian Reader. Inspirational and Devotional Classics. Edited by Stanley I. Stuber. Association Press. 514 pages. $4.75.

Not in theological treatises or creedal statements but in the devotional writings of the great Christians "the true history of the Christian Church is found," the editor of this book asserts. In the 500 pages of quotation from 32 writers of the 20 Christian centuries, there is no attempt to present the central teachings of these men. Instead, the editor collected assorted bits of their writings which would be "mo and spiritually" helpful to any Chris who can read thoughtfully.

A substantial number of quotation given from each—55 from Johannes Ta 48 from Calvin—and the quotes vary fr one short sentence to several pages, though most are brief. Half of the sons quoted are from pre-Reformation turies, such as Ambrose, Augustine, Fra of Assisi. The others of the Reforma period and afterward are mostly Protes and include a few who wrote outside ec siastical circles such as Emerson, Car Tolstoy.

A full topical index makes the book ful for personal use or as a source of tatiõns for public addresses or teach Many quotes are suggested as good for door bulletin boards. Several pages of troduction to each writer quoted are gi some by the editor and others repri from notable commentators such as Car on Luther, Dean Inge on William Law

Reformation Classic

Instruction in Christian Love. By M Bucer. Translated by P. Traugott Fuhrm John Knox Press. 68 pages. $1.50.

Martin Bucer was born in 1491, bec a Dominican monk at 15 years of came under Lutheran influence in 1 when Luther explained his views at Augustinian Chapter meeting in Heidelb where Bucer had been in the Domin monastery since 1516. Shortly afterw Bucer was released from his monastic v

l became a pastor. Later he was excom-nicated from the Roman Catholic urch for his opinions. He was influenced Erasmus as well as by Luther and re-ined all his life a "Christian humanist." After he lectured at Strasbourg, his hear-requested a publication of his views. e *Instruction in Christian Love* is his ponse and the first of his published works. The translator has documented his work h copious notes, many of them in de-se of his translation of German words the original. The translation, as also the ginal, is divided into two unequal parts: . Everyone should live not for himself for others (20 pages).

I. How man may attain the ideal of ng not for himself but for others (10 es).

n the first part Bucer sets forth the iptural basis for human society and the igations and privileges of loving service rein, especially as "Spiritual Ministers Secular Authorities"—the church and e being the divine institutions on which ood society depends. Other callings are ed, especially agriculture, as contribut-most to human welfare and the glory God.

n the second part Bucer shows that the nge from the selfish anti-social heart to eart of Christan love and grace is brought ut by faith in Christ. Through a right h in Christ and His grace our hearts ome again what God intends them to be. The publication of this translation is es-ially timely when the fruits of godless ishness are piling up chaotic conditions over the world. C. P. HARRY

Norristown, Pa.

oneer Unitarian

The Philosophy of William Ellery Channing. Robert Reet Patterson. Bookman Asso-es. 298 pages. $4.50.

The publishers state that this is the first treatment of the thought of Channing, is rightly regarded as the pioneer of erican Unitarianism. The book begins a brief statement of Calvin's thought, for it was against Calvinism—particularly as represented by Jonathan Edwards—that Channing reacted. This is followed by a similar resume of the thought of John Locke in whose footsteps Channing largely followed. These two essays are the first part of the book.

The second part gives the thought of Channing under the subjects "God," "Man," "Christ," "Reason and Revelation" and "Salvation." God is described as the one only perfect Being besides whom there can be no other—no Son, nor Holy Spirit, hence no Trinity. Yet, strange to say, the keynote of Channing's whole system—if system it can be called—is the "essential sameness" of God and man. The assertion is made that this must not be understood as teaching pantheism. It would be difficult to distinguish it from the modified pantheism of India, which makes man the same as God and yet different. It would agree with Vivekananda who declared it a libel on human nature to call man a sinner. Here is where Channing is in direct conflict with Calvin. It follows then that Christ cannot be a Savior from sin but only our guide to reveal our sameness with God.

Revelation is admitted in nature, even in the miracles in the Bible, but it is to be accepted only if it accords with reason. As for salvation, that is only another term for perfection. While grace may help one in attaining it, in the end one must work it out for himself.

This is a brief statement of the thought of Channing. However, over and over again the author calls attention to the fact that his thought often is not consistent. Almost every statement is documented either by a reference to Channing's works or a quotation from it. It is a scholarly study of one who pioneered in what used to be called New England theology. It therefore is to be commended for those interested in the history of thought. But one would look in vain in it for guidance if in search of a true philosophy and even less in seeking a true theology. JOHN ABERLY

Gettysburg, Pa.

OVERSEAS

GERMANY: Berlin. Sept. 10.—BREAKING UP the old historic provinces of eastern Germany, such as Saxony, Thuringia, and converting them into 15 administrative districts under a central government, will have considerable importance for the church. Under the new circumstances, the moderates who still hold some of the government posts and who have appreciation of the needs of the church, are likely to lose their offices.

Also the new regional boundaries cut across the areas of the individual provinces. The various churches will be expected to form one church in each region. On this basis the government hopes to close the three Lutheran and three United Church theological schools which are part of East Zone universities, and to form one single theological seminary in their place.

Premier Grotewohl informed Bishop Dibelius of this move, and Dibelius as well as the theological faculties has protested. For the universities in East Germany the dismissal of the theological faculties can only mean that the materialistic, atheistic philosophy will have no rival.

By breaking up the provincial governments, all power is to be concentrated in the central East Zone government in Berlin. It is reported that there will be a Church Department which will direct policies of the churches throughout eastern Germany.

DIFFICULTY OF PROVIDING a continued supply of new pastors has recently increased in the East Zone. Young men of eastern Germany who went to western Germany to study theology are not permitted to return to the east to b pastors.

Also some students in East Zon versities have been expelled from s or even banished from eastern Ger For example, from the Greifswald versity 15 students of theology we pelled because it was charged tha had previously studied theology in ern Germany some years ago. T forts of the church to solve this pr by negotiation with the governmen been completely unsuccessful.

FOR SOME MONTHS the church East Germany have had prayer containing the names of pastors wh been arrested, for whom the churc ple pray regularly. There are no names on this list.

Among those arrested is Pastor J Schomerus of Kemberg bei Witte for whom pastors in Magdeburg an making intercession at all church ices. Schomerus exercised his righ citizen in protesting against certain in public life; for example, the v which elections for the third P Congress were conducted—with d ified ballots being counted with legi ballots, and nonobservance of the ballot. Also he called the HO (government-operated food and business) super-capitalistic because exorbitant prices. He protested a the high duty exacted from the pe of his congregation. For these thi was sentenced to three and a half hard labor. The seven-page se pronounced in his case is a sh document.

—SOVIET ZONE CORRESPONDE

ICATION of this new Trinity Church was conducted Sept. 7 in Mt. Morris, Ill. Participating
ie ceremonies were Illinois Synod President Harmon J. McGuire, Chicago Seminary President
in G. Weng, Nachusa Lutheran Home Superintendent LeRoy F. Weihe, and Pastor Alfred H.
e. Additional special services are being conducted through Oct. 5; visiting pastors speak

NTANA-NORTH DAKOTA:

lings Lutherans Now Worship in Their New Church

FARGO—Almost three years ago the Rev. H. J. Motzkus began a mission con-
ation in Billings, Mont., which held its first worship services in an old barn.
ing the cue from this inauspicious place of origin, the young congregation decided
all itself Bethlehem Church. Two years and eight months later, the Rev. Robert
eis, present pastor, and his congregation, were ready to hold their first worship
ice in the newly constructed sanctuary. On Aug. 3 the congregation and pastor
at the old church to formally close the building. In procession they went to the
building where the councilmen dressed the altar and the first formal worship
conducted. An event of great joy and thanksgiving to everyone present, it rep-
nted the realization of dreams and hard work on the part of all.

ONSTRUCTION began on the Sunday
ol building in the southwest corner
Fargo Sept. 2. This is following up
grant given by Northwest Synod to
e such an establishment and to be
ated by St. John's English Church,
ch is close by. The structure is based
n a house plan, will cost $6,900 in-
ing the lot. It is expected that the
day school will begin sometime in
ober.

THE FIRST worship service of the new mission in Minot, N. D., was held in the high school auditorium Sept. 7. Pastor Lloyd Franke has been on the territory of South Minot since ordination in May. He and his wife and two daughters are living in a parsonage obtained by a loan from the Synod of the Northwest. Reporting from his canvass of the assigned field, he has found 198 prospective families. There is no church of any kind in this rapidly developing

VACATION SCHOOL ENROLLMENT: 434! "We think we have the largest daily vacatio school in the United Lutheran Church," says Pastor Quentin Garman, of the five-year-old (mission) Church, Pacific Beach, Calif. "We'll be happy to be corrected if we're wrong!" A daily attendance was 346. Key to tremendous enrollment, believes Pastor Garman, is that " logically, we have our school at a time when the children want to go to school—in mid- By starting our fall program with the school, we find it's a wonderful field for follow-up pr in lay evangelism. It certainly helps our church school, bringing the children right into the p on its momentum." Here the school poses for photographer—Pastor Garman is in back ro

residential area, and the people are very anxious to establish a church there. The choir from Trinity Church, Glenburn, where the Rev. Marlin Evenson is pastor, comes down to help with the service.

WESTERN CONFERENCE GROUP A of the WMS met at the Glenburn-Eckman-Lansford parish Aug. 26-27. It was the first time that a conference had met there and it was full of many happy surprises. Being three, all churches are named Trinity. Trinity of Glenburn had been redecorated inside with floors sanded and new carpeting put in. Trinity of Eckman is a newly established little building with all new blond-oak furniture, making an excellent chapel for worship. Trinity of Lansford is an entirely new building of large and beautifully furnished proportions. Labor was furnished by the congregation, and it was completed and paid for at a cost of $14,000. Missionary guests at the convention were Mrs. Wilbur Wicklund of India and th Gordon Lindemann of Liberia, Afri

MARY JO KIMPEL, parish worker Mark's, Fargo, taught DVBS at the Boy Indian Mission this summer. fulfilling a desire to visit the missio planted by her grandfather when sh a child. Her reports were very enthu about the work being done by Mis John Dehann and his family. Miss K left St. Mark's on Sept. 15 to take th tion of parish worker in a South C parish. She had been in Fargo fo years.

THE FALL MEETING of the Westerr ference will be held in conjunction the Group B, WMS, at Bethlehem C Billings, Mont. Dates are Oct. 16- "Faith and Life" program will be he the pastors on the 17th, and a "Ha Night" will be open to the congregat the evening.

INGOLF B. KI

NA:

avenport Dedication

lans have been announced by St. Paul's, enport, for the dedication of their new rch on Oct. 5. President Beil is to give dedication address. Dr. J. A. Miller his son, the Rev. Emerson L. Miller, pastors. During Dedication Week, rec- ition is to be given to Dr. Miller for 50 s in the ministry, 35 of which have been t. Paul's.

riority is being given establishment of missions. The Rev. W. F. Furman, ion organizer, is at work in northwest enport.

VER 250 LEAGUERS and camp officials nded the eighth annual Bible Camp at e Okaboji, Aug. 23-29. Richard Johan- n, of St. Paul's, Davenport, and the . William R. Eller, St. Mark's, Daven- , served as co-directors. Other pastors sting were W. H. Swarbrick, assistant ctor; M. E. Lesher, dean; Alfred J. , chaplain; and Miss Ada Parker, di- or of athletics.

oards and auxiliaries were represented Sister Bernice Pantel, Board of Dea- esses; the Rev. Raymond Tiemeyer, her League of America; and Mr. Allen lerson, Carthage College.

The Life Service Department reported 36 owa Leaguers are in training or expecting o enter specialized schools to prepare for ull-time Christian service. Of this number 2 are in seminaries, 11 are in college and 3 are in high school.

952 officers are Ada Parker, president Paul's, Clinton); Kenneth Larkin, vice sident (St. Paul's, Davenport); John rison, secretary (St. John's, Council fs); and Louis Peters, treasurer (St. n's, Des Moines). ALFRED J. BEIL

NNSYLVANIA:

rish Hall Dedication Set; ring Grove Gets Mural

ORK—The new parish building of

PERSUADER

story of the week

IT WAS THE AFTERNOON of July 29 when a young, well-spoken man walked into a New York City candy store and announced to the manager, Mrs. Bertha Romano, "this is a stick-up."

"He didn't look like a robber," Mrs. Romano said later. "There was something about him that told me it was the first time he'd ever tried anything like this. He had his hand in his pocket as though holding a gun, but I had my doubts!"

Looking the youthful hold-up man in the eye, she countered: "I guess you want all the money in the cash register?"

The robber was hesitant. Slowly his story came out. He really didn't want to enter the field of crime; he hadn't ever robbed anyone before, but his landlady was pressing him for $30 rent he didn't have. She was becoming pretty nasty and he had to do something drastic.

Mrs. Romano was sympathetic, but kept trying to dissuade her visitor that robbing her candy store wasn't an answer to his problem. Several times, she was on the verge of success only to see the young man's hand tighten in his pocket as if nervously fingering a trigger.

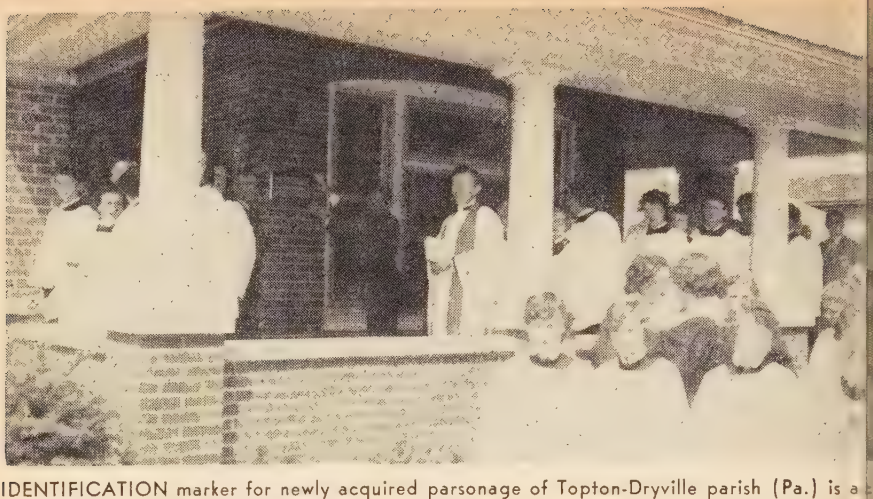
Finally, he made a decision. "Give me $30. I'll pay it back in a month. I promise!" Scooping up the bills from the cash register, he scooted out into the sidewalk.

LAST WEEK (42 days later) Mrs. Romano got a letter in the mail. It contained two $10 bills, a five, five ones and a note:

"I am returning the $30 I borrowed for my room rent when I needed it. Sorry I didn't send it sooner. Thanks . . . for your helping hand. (Signed) Your friend."

"I've worked in the store 38 years," Mrs. Romano told police, "and I've never been held up. But this keeps my record almost perfect, doesn't it?"

—DICK SUTCLIFFE



IDENTIFICATION marker for newly acquired parsonage of Topton-Dryville parish (Pa.) is a by Laymen Grey Scheidt and Ray Losch, as Pastor Alton F. Hoffman and choir look on. Hoffman led congregation from church to home for dedication, his first service as pastor

St. Matthew's Church, York, will be dedicated Oct. 26, with Dr. M. R. Hamsher, former pastor, and the Rev. Herman G. Stuempfle, Jr., former assistant pastor, speaking. The Rev. Gordon E. Folkemer, pastor, will be in charge.

ST. PAUL'S CHURCH, Spring Grove, will install a painting by Alfred J. Tulk, based on the theme, "Te Deum Laudamus." This work depicts apostles, prophets, martyrs, and God's faithful servants in all generations among all people. Dedication will be Sept. 28. Dr. Carl C. Rasmussen, Gettysburg Seminary, is currently presenting a series of four evening messages in St. Paul's, beginning Sept. 14.

ZION CHURCH, Glen Rock, laid the cornerstone for a $65,000 educational building in August.

THE REV. SNYDER ALLEMAN was installed pastor of the Chanceford charge Sept. 7 by the Rev. George Whetstone, assistant to the president of the Central Pennsylvania Synod.

CONFERENCE WELCOMES the Rev. Edwerth E. Korte, from Penn State to Gettysburg College, where he becomes the first full-time chaplain.

CHRIST CHURCH, York, plans to establish an old folks' home in York. A prope been purchased by this congregatio cost of $25,000.

Nov. 18 in Christ Church, Gett the Social Missions Committee of will conduct an institute on the C family. Time: 7:30 P.M.

GETTYSBURG SEMINARY opened its year this September. Enrollment sh seniors, 32 middlers and 40 juniors ident of the board, Dr. Chester S. Sim acted as toastmaster for the formal tion on opening night.

CONFERENCE Women's Missionai cieties will meet Oct. 14-15 in Church, York. Conference will m First Church, Carlisle, Oct. 29-30.

GEORGE HOLLAND, sexton for Church, Shrewsbury, has resigned du health, after 22 years in faithful serv his church. PAUL LEVI

SOUTH CAROLINA:

Hannover Is Fall Then Lutheran Hour Under

COLUMBIA—"Echoes from Hanr have been resounding through

olina the past few weeks. Congre-ons, auxiliaries, and civic groups have attending the Lutheran World Fed-ion meeting in Hannover through the rts of some 12 who were in attend-e from synod. In addition these ips have been taken on tours into a ber of European countries by way ccounts given by these visitors.

ttending from South Carolina were: and Mrs. Carl A. Honeycutt, of Co-bia; Dr. Karl W. Kinard, Columbia, an ial visitor; Dr. and Mrs. J. B. Moose, Columbia, the latter a ULCA delegate; and Mrs. F. Wm. Brandt, Columbia, former an official visitor; Dr. Wynne oliek, Columbia, an alternate; Dr. J. A. sler, Charleston; the Rev. Vernon F. zier, Lexington; the Rev. Fred E. Duf-, Charleston; Miss Lois McCartha, sville. This group formed a part of a er party which went to Europe on the *en Elizabeth,* leaving New York on 16, and returned by plane landing in v York on Aug. 28. Dr. Keisler and or Frazier separated from the party to into Palestine and other points. The r group toured in Holland, Germany, tzerland, Italy, France, and England.

THE 124TH SESSION at Southern Semi-y opened Sept. 10. The formal opening conducted by Dr. John L. Yost, Sr., sident. The sermon was by the Rev. rge F. Schott, Jr., recently called to the ir of systematic theology. Another new fessor, Dr. John Hall, will serve as an ructor in New Testament theology until position is filled permanently. These succeed Dr. M. L. Stirewalt, retired, making his home in Hickory, N. C., the Rev. John K. Linn, who accepted a torate at Liberty, N. C.

he new professors were installed by Dr. Kenneth Hewitt, Salisbury, N. C., pres-nt of the board.

pecial emphasis is being given the cause evangelism throughout the synod this . Three regional rallies were held Sept. at St. Michael's Church, Greenville; Mt.

—HOME MISSIONS—

PENNSYLVANIA: Missouri Lutherans are not trapped in any agreement concerning "collective missionizing" of Levittown, Pa. They will start soon to organize "nearby."

NEW JERSEY: Philadelphia Seminarians Herbert Hinman and William Schiemann canvassed six new fields for possible development. Reports are "favorable."

TEXAS: Pastor Harold Muffley is surveying a section of the city of San Angelo for possibilities as a mission.

CALIFORNIA: St. Andrew's Church, Van Nuys, recently dedicated its first building. Members have been worshiping in a rented hall since organization three years ago.

TEXAS: St. Mark's Church, Corpus Christi, will remember July 28 as V-Day. It was then that they won a long court battle clearing the last obstacle to their building program.

CALIFORNIA: The Rev. E. Paul Barnhard has been installed pastor of Calvary Church, Azusa.

TEXAS: The Rev. Norman Forde began services in the chapel at Texas Christian University, Fort Worth, Sept. 14.

LOUISIANA: Mission Developers LeRoy Kern and Kenneth Kotzebue have been busily engaged canvassing the field for a church in New Orleans.

TEXAS: At Reformation Church, Garland, the Rev. Richard Schneider was installed as pastor Aug. 17.

TEXAS: Cornerstone for the new church building at Crestview Church, Waco, was laid last month.

CALIFORNIA: Members of Christ Church, San Diego, have built a new parsonage for Pastor Quentin Garman.

TEXAS: Mission Developers Wilfred Menke and Hugo Rathkamp recently completed a survey of a section of Victoria.

TEXAS: Pastor Carl Deithloff is working on Good Shepherd mission, Dallas, is fast approaching the required number of members for organization.

RECENTLY dedicated w
renovated chancel and
at Rockway Church, S
field, O. Members contr
labor to complete $10,0
provements at a total c
$3,000

Tabor Church, West Columbia; and St. Matthew's Church, Charleston.

Following the rallies many of the congregations throughout the synod will conduct special evangelism efforts through preaching missions, lay visitation programs, and other efforts at witnessing.

September also brings a second special emphasis in the synod—a synodwide stewardship rally scheduled at Mt. Tabor Church, West Columbia, Sept. 24, from 4 P.M. to 9 P.M. Pastors and at least three lay representatives from each congregation in the synod were expected. The cause of stewardship was to be discussed by pastors and laymen from all sections of the state. The only guest speaker from outside synod was Zeb B. Trexler, from the ULCA stewardship office.

THE UNITED LUTHERAN HOUR—1952, consisting of 11 broadcasts over more than 200 radio stations in 22 states and Alaska, Puerto Rico, and Manila, got under way on Sept. 21, with the first message by Dr. F. Eppling Reinartz. Others following in order are: Sept. 28, Dr. Paul Empie; Oct. 5, the Rev. Wm. E. Eisenberg, Winchester, Va.; Oct. 12, Dr. Melvin S. Lange, Staunton, Va.; Oct. 19, Dr. Walter B. Freed, Charlotte, N. C.; Oct. 26, Prof. Albert H. Keck, Jr., Columbia; Nov. 2, Dr. Voigt R. Cromer, Hickory, N. C.; Nov. 9, Dr. Carl A. Honeycutt, Columbia; Nov. 16, Dr. Carl B. Caughman, Orangeburg; Nov. 23, the Rev. John L. Yost, Jr., formerly of Savannah, Ga., now a Foreign Missions Board secretary; Nov. 30, the Rev. Henry E. Horn, Augusta, Ga.

Southern Seminary Choir, the Newberry College Singers, the Lenoir Rhyne C A Cappella Choir, and the Roanoke lege Mixed Voices will furnish musi the series. These broadcasts are spon by the synods of Virginia, North Car South Carolina, and Georgia-Alabama

ST. JOHN'S CHURCH, Spartanburg, arranged a special series of Sunday se in observance of the 50th anniversary

The annual convention of syn Brotherhood is scheduled for St. Bar Church, Charleston, Nov. 14.

THE ANNUAL CONVENTION of the L League of South Carolina was held a Tabor Church, West Columbia, Aug. 1 Nearly 400 were registered as dele pastors, visitors, and officials. A featu the convention was the commissioni the Rev. and Mrs. Raymond Davis as sionaries to Liberia.

A LIFE SERVICE FLAG was dedicate League President (Rev.) Earl Loadl This was given by the Rev. and Mrs. Shealy and family in memory of their Marvin, who was life service secretary a seminary student when he died last Miss Melba Shealy, Lexington, was el president.

WOMEN FROM ALL PARTS of the converged upon Spartanburg, meetin St. John's Church, Sept. 7-9, for the an convention of the Women's Missionary ciety. Among speakers were: the Rev Hirai, of the Japanese Lutheran Chr Miss Clara Sullivan, missionary to C and Mrs. John B. Moose, Columbia, ident of the synodical group.

THE REV. VOIGT KLECKLEY, for the two years pastor of the St. Jacob's Pa

resigned this work and accepted a call become a chaplain in the United States Force.

HE REV. WILLIAM WINGARD, recent duate of seminary, was formally installed astor of Christ Church, Denny Terrace, Columbia, on Aug. 31. He also sup- s at Trinity Church, Parr.

STER ANNA BRANDT, working under di- ion of the Board of American Missions, e to Aiken the first part of July to work he H-bomb development area. She is sting the Rev. John B. McCullough, St. l's Church, Aiken.

ISTER MIRIAM SHIREY, who for the past ral years has done an outstanding work the Lutheran Social Missions Society Columbia, left this work the first of ember to help meet the urgent need in H-bomb area. She is working under the rd of American Missions, assisting the . William Schaeffer, at Holy Trinity rch, North Augusta, S. C.

WYNNE C. BOLIEK

VA SCOTIA:

rtmouth Mission Pastor ades Pulpits for Reason

HE BUILDING PROGRAM of the new sion at Dartmouth, the Church of Saviour, is going well. A campaign he parish brought forth much cash pledges. The mission is also receiv- the co-operation of all the parishes of od. Pastor Bieber is exchanging pul- with all the pastors of synod, in or- to present the work of the mission, to seek financial support. This will carried on during the autumn season.

HE REV. WALLACE G. MINKE, pastor of Rose Bay Parish, preached his farewell non on Aug. 24. He will take charge he Owen Sound Parish of the Canada od.

HE REV. LUKE L. BATDORF, assistant or of Trinity Church, Germantown, U.S.A., has been called to fill the

CAMPUS

FIVE ULCA college presidents will be inaugurated during the next 47 days. They are (along with their respective inauguration dates): Carthage President Harold Lentz, Oct. 21; Midland President Paul Dieckman, Oct. 22; Gettysburg President Walter C. Langsam, Oct. 25; Thiel President Fredric Irvin, Nov. 6; and Wagner President David M. Delo, Nov. 8. In addition to the college prexies, a seminary president will be installed Oct. 17 when Dr. Charles B. Foelsch is inaugurated first president of Pacific Seminary.

STEEL STRIKE or no steel strike (which came too late to hinder completions), five ULCA institutions have held or will be holding ceremonies in connection with new building programs this fall. Carthage lays the cornerstone for its new music hall soon; Central Seminary dedicated its chapel-library - classroom - administration building early this month; Chicago Seminary's new library is to be dedicated Sept. 28; Gettysburg Seminary's new dorm was dedicated Sept. 9 and Thiel's new library is to be dedicated Nov. 6.

CHICAGO Seminary professor, Dr. Arthur Voobus, world-renowned New Testament scholar, received an award for New Testament research from the Committee for a Free Europe. The seminary board granted him a leave of absence from Aug. 15 to Thanksgiving to enable him to pursue his research on New Testament manuscripts at the British Museum, London; The Vatican Library, Rome; and in the libraries in Marburg, Germany, and in Paris.

NEWBERRY students returning to the South Carolina campus this month have trouble recognizing the place for the many improvements that have been effected over the summer. In addition to extensive changes to the campus grounds and buildings, the campus skyline has a new "break" —the new library building. Built with CHEY funds, it will be dedicated during the school year.

vacancy in the Rose Bay Parish. He was installed as pastor of the parish on Sept. 21 by Dr. C. H. Whitteker, president of synod.

LUTHERAN PASTORS from other areas, who visited the Nova Scotia Synod during the summer months and preached in some of the churches were as follows: PASTOR CHARLES W. AURAND of Sunbury, Pa.; the REV. HAROLD CROUSE of York, Pa.; the REV. W. L. GALLENKAMP of Frackville, Pa.; the REV. CARROLL FRITZE of Fullerton, Pa. The REV. MARSHALL BRENNEMAN, chaplain of the *U.S.S. Columbus,* was in Halifax during the visit of his ship and other parts of the American Navy, during early August.

A WORK PARTY at the Youth Camp, at Lake Mush-a-Mush, was held on Labor Day. All the pastors of synod and many laymen were present to clean up things and to make a start on the new cabin, which is being built.

DR. C. H. WHITTEKER has been appointed official observer to the meetings of the Canadian Council of Churches. This action was taken by the Executive Board of the ULCA. DOUGLAS A. CONRAD

PENNSYLVANIA:

WMSers Keep Informed Thru "Allegheny News"

JOHNSTOWN—Missionary societies of the Allegheny Conference will be kept informed about missionary news through the occasional publication of a mimeographed sheet entitled *Allegheny News.* Editor is Mrs. Walden M. Holl, president of Allegheny Conference Missionary Women.

THIRTY GUESTS of Allegheny Home, Hollidaysburg, have become charter members of a new missionary society organized at the home. When asked to join, 96-year-old Miss Ella Cover of First Church, Johnstown, said: "Sure I want to belong! I believe in *all* the good things."

JOHNSTOWN CHURCHES are saying farewell to veteran Missionary Susan Glatz who, following the triennial convent ULCA missionary societies, sails fro York on the *S.S. Mauretania* to resu work in the girls' high school in mundry. "Send us more missionari workers!" is Miss Glatz's parting plea

CONSTRUCTION of a $1,700 firepl the assembly hall building at Camp nota has been completed by the Lu Men's League of Johnstown. The fi was formally dedicated on Sept. 14. Weaver, League president, presided George I. Melhorn of Moxham C Johnstown, performed the dedicatio ice. Lloyd H. Hinkle, prominent B layman, spoke.

THE REV. GLENN H. WAMPOLE re the Hooversville charge to accept a Zion, Bristol, effective Sept. 1.

REDEDICATION SERVICES were held Andrew's, Boswell, on Sept. 7. Syn President Dwight F. Putman conduct rededication service and also install Rev. Garnet Zimmerman as pastor Jerome-Boswell charge.

GRACE CHURCH, Johnstown, obser 60th anniversary with a series of s during August. Speakers included th George E. Whetstone, presidential sy assistant; Dr. Luke H. Rhoads, superintendent of the Allegheny Hom Rev. Herbert H. Schmidt, librarian a tysburg Seminary and a son of the c gation; and Dr. William I. Good, on mer living pastor and now pastor Peter's, Easton. The Rev. Robe Whisler is presently serving Grace C

THE 50TH ANNUAL PICNIC and hom ing of St. Thomas' Church of the D ville charge was held in mid-August two-day program included speeche Somerset County Judge Thomas F. berry and Dr. William I. Good.

DR. GEORGE W. NICELY, pastor of any Church, Pittsburgh, and a forme tor of First Church, Johnstown, h signed from the Pittsburgh church a turned to Johnstown where he now "to actively live in retirement."

ROBERT G. SA

RGINIA:

250,000 Church dicated September 14

ROANOKE—Three Virginia churches pleted more than $300,000 worth of ding in the last month. Construction wo new church structures and instal- on of an electronic carillon are re- ted by three Old Dominion congrega- s.

UHLENBERG CHURCH, Harrisonburg, ked its 103rd year of existence with the ication Sept. 14 of a $250,000 edifice native Virginia limestone. Dr. Edward Horn, III, of Trinity Church, German- n, Pa., delivered the dedicatory sermon. ompletion of the church culminates e years of building activity by Harrison- Lutherans. Ground-breaking was held 1949. In 1950 the congregation moved the basement, and now two units of the e that are planned have been completed. he new L-shaped building is of tradi- al Gothic design, but Pastor Allan H. ner points out that little has been left one to make it structurally modern and fortable. A forced-draft air-condition- system will keep the place cool in sum- , and in winter zoned heating will keep chgoers comfortably warm. The light- is restful but effective.

he congregation held a Dedication Week services and get-togethers each night. ured were special nights for Shenan- h Conference (of which Muhlenberg is art); the community of Harrisonburg; church's organizations; and those who cipated in the building.

MMANUEL CHURCH, Roanoke, held first ces in its $63,000 building the end of ust.

modified Gothic structure with red exterior and an interior finish of light the church has a seating capacity of Construction began in June 1951.

HRIST CHURCH, Roanoke, announced in- ation of its electronic carillon bells. The $2,000 system was provided by the will of the late Mrs. Nannie K. Wright.

The arrangement produces a true carillonic bell tone by the amplification of metal striking metal. Loudspeakers in the church tower and auditorium will permit the tones to be heard both outside and inside.

The organist will operate the system. It will be used to amplify hymns before worship services, during funerals, weddings and other special occasions.

FRANK K. EFIRD

NEW JERSEY:

Westville Tries Duplicating Sunday School Services

TRENTON—A unique experiment is being tried by St. John's, Westville, in attempting to solve the problems involved with overcrowded services Sunday mornings. Plans are being made by Pastor Edwin Wisser, Jr., to hold two church and Sunday school periods.

Children in the lower departments of the school will receive instruction at 9:30 and those in the upper classes at 11 o'clock. An opportunity will be given to the Junior Choir to participate in the early service. Identical worship services will be conducted simultaneously with the school periods.

Pastor Wisser believes this plan will help solve the problem of an expanding school and increased interest in church attendance.

REFORMATION DAY services for the churches of the Camden area will be held in Christ, Camden, Oct. 26, 4 P.M. The Rev. Paul T. Warfield, president of the Central Conference, will speak.

STATISTICS released by the ULCA headquarters reveal that the New Jersey Synod was ninth in the net growth in confirmed membership during 1951 (712 new members). The confirmed membership of the synod represents 3.4 per cent of the total ULCA.

SYNODICAL conferences are meeting during the month as scheduled: Northern, Re-

deemer, Maywood, Sept. 23; Southern, St. John's, Westville, Sept. 24; Central, Holy Trinity, Elizabeth, Sept. 25.

MEMBERS of Holy Trinity, Nutley, recently purchased a parsonage for their pastor, Henry J. Berkobin. The new location is more advantageous and accessible.

OVER $12,000 WORTH of improvements to the social hall of Holy Trinity, Audubon, are under way. Pastor Paul W. Kapp has reported the completion of a $4,000 renovation to the parsonage and church property.

GOOD SHEPHERD, Weehawken, was the recipient of a thousand-dollar bequest from the will of the late George Goelz.

ST. PAUL'S, Collingswood, will dedicate a new $80,000 Sunday school unit Oct. 13. This is the first step in the construction of a new edifice as the second phase of an expansion program.

GRACE CHURCH, Phillipsburg, is reminding its members if they are in "good standing" by publishing an alphabetical list of the members and indicating how many times they have received the sacrament during the year and other important incidentals relative to the spiritual life of the congregation.

RALPH I. SHOCKEY

NEW YORK:

Protestants Alarmed; Appeal to Governor Urged

NEW YORK CITY—A letter signed by the Rev. Gardner C. Taylor, president of the Protestant Council, Brooklyn Division, was sent out to all Protestant clergy last week informing them of the lack of Protestant representation in the courts situated in Brooklyn.

The letter came as a result of a recent survey made by the Council under the direction of Dr. J. Henry Carpenter. It showed 75 judges of which only six are Protestant (or 8 per cent of the total). On population basis there are 800,000 Protestants in the Borough which totals 2,800,000 or 29 per cent of the whole. The letter maintained that the Protestant positi other branches of the local gover probably would be the same. Becau judgeships are largely appointive Dr. ner asked the ministers of the Boro appeal directly to party leaders, the and the governor.

THE METROPOLITAN Lutheran Council will hold its first Queens C All-Lutheran Youth Rally Oct. 19 in Church, 89th Ave. and 144th St., Ja L. I. Theme of the rally will be "Ha and Lutheran Unity." Young peopl pastors from the Augustana, Evang Missouri Synod and the United Lu Churches are expected to attend.

> At the last meeting of the board Brooklyn Inner Mission Society a committee to study the problems aging recommended that the society act as a consultant to local congre and groups who should wish to s organizations. Further the society ha assist local congregations in organizi recreation, crafts, music or discussion

ST. PAUL'S CHURCH, Hawley, Pa., i brating its 95th anniversary this fall.

ST. PETER'S CHURCH, Manhattan observe their 90th birthday with s Oct. 19-26.

MEMBERS OF ST. PAUL'S CHURCH, L recently rededicated their renovated c

A NEW PIPE ORGAN costing over was recently installed in St. Paul's C Byram, Conn.

THE FALL MEETING of the Long Conference will take place at St. Church, Richmond Hill, on Sept. 23. York Conference will hold its meet St. Peter's Manhattan, on the 24th.

OLIVER W. PC

TEXAS:

Lesher Installed Sept. As First Full-time Presid

AUSTIN—For the first time in it years, Texas Synod this month inc

ull-time president into office. The
. Royal E. Lesher officially accepted
responsibility at the Pastors' Confer-
e at Port Lavaca the evening of Sept.

he new president will operate from
tin, which synod's executive committee
ed as the most central and convenient
e. Pastor Lesher began using the new
000 presidential office-home early this
ıth.

fter a local committee made arrange-
ts for lot and building, synod officers
mid-July signed construction contracts
. Wallace Mayfield, well-known Austin
der and member of First Church. The
ıe was ready for occupancy Sept. 1.

ew in synod, President Lesher is well
wn in ULCA. He served pastorates in
ıburgh, Pa., and Chicago, Ill., and for
years was ULCA director of evangelism.
Recently he accepted a call as mission developer for the Board of American Missions, and was assigned to Waco, Texas.

Synod's newsletter, *Texas Lutheran,* said of his installation that "our position is well expressed in our state song 'The Eyes of

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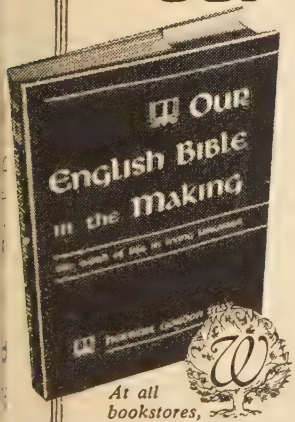

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Texas Are Upon You.'" It added that the eyes of ULCA members are on synod; those of synod on its new president; and "the all-seeing eye of God is on all of us."

MEN FROM EVERY congregation in synod gathered at Men's Retreat at Camp Capers Sept. 20-21 sponsored by synod's stewardship committee. Study and discussion periods, displays of printed and audio-visual aids for congregational use pointed u spiritual idea of stewardship—a "V in Faith." The Rev. George B. McC Northwest Synod stewardship secretar Zeb Trexler spoke.

THE STATE BROTHERHOOD will dea its relationships with the national org tion when it meets at its annual fal at St. Luke's Church, San Antonio, N

NEBRASKA:

Midland Workers Told "It's Missions or Communis

FREMONT—Missionaries from India and British Guiana have warned Neb United Lutherans that they must exert more efforts in foreign missions or lose nations to Communism or secularism.

Speaking at the opening day of the five-day Midland Assembly for church workers at Midland College were Miss Emma Johnson, missionary from India, and the Rev. Paul Hansen, missionary from British Guiana. There were 150 Nebraskans on hand for the first day of the 30th annual Assembly, which is sponsored by Nebraska Synod.

"There is not much time left for us to do our Christian work in India," Miss Johnson said. "The Communists are already the second largest party in the country and are growing stronger every day.

"India is an ideal spot for Communism to grow," she said, "because it appeals to the poverty, misery-ridden masses who will turn to anything rather than bear their lot. India today is a bond slave to her illiteracy, poverty, disease, and lack of faith and hope in God."

Miss Johnson said 85 per cent of the Indians are illiterate, and disease, poverty, and a lack of faith are rampant in all of the country.

"In British Guiana 46 per cent of all babies are born out of wedlock and four out of ten persons live in quarters that a Nebraska farmer would consider unfit for his livestock," the Rev. Paul Hansen, missionary to British Guiana, said.

"British Guiana has a 'Grapes of Wrath' economy, and a 'Tobacco Road' moral

CREDIT PRESENTATION. Dean R. R. presents credit cards to daughter, Hele Joel Ellermeier, for courses completed a land Assembly.

standard that is slowing the march of tianity into the country," Missionary H maintained.

He reported that the 36 congreg with the 5,000 members that the U has in British Guiana is just a beginni what the church should do there. H ported that the 66 ULCA Sunday s have 4,000 pupils, and that the 1 mentary schools have 1,000 students.

Both missionaries appealed for tians in the United States to give mo foreign missions and to send more to foreign lands to convert the nati Christianity. CARROLL THOM

IANA:

nod Office Moved

he Indiana Synod office has been ed from 320 Underwriters Building 211 Underwriters Building, Indian- is. The move was necessary so that insurance company which owns the ding could expand its offices. The office is similar to the old, with the tion of a storage room. The Indiana ttlement Service continues to share facilities of the synodical office.

wo sons of St. Mark's Church, Indian- is, were ordained in their home church this summer. In both cases the ordination sermon was preached by a relative of the candidate for ordination.

August W. Mueller was ordained June 25, with his brother, the Rev. Charles T. Mueller, Lansing, Michigan, preaching the ordination sermon. Pastor August Mueller was installed as pastor of St. Matthew's Church, Allen Park, Detroit, July 27.

Clyde R. McCormack, graduate of the Chicago Seminary, was ordained July 24. The Rev. A. H. Abplanalp, Elkhart, brother-in-law of Pastor McCormack, preached the ordination sermon. Pastor McCormack was installed as assistant pastor of First Church, Columbus, Ohio, Aug. 24.

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ADAMS CHURCH, Batesville, celebrated its centennial Aug. 31. Dr. F. M. Hanes and the Rev. F. J. Sager, Indianapolis, were speakers.

MT. PISGAH CHURCH, Rock Creek Parish, observed its centennial Aug. 28-31. Synod President Hanes, the Rev. Alfred Updegraff, Toledo, and former pastors of Mt. Pisgah, the Rev. Albert Burger, Vanatta, Ohio, and the Rev. Carl Sorensen, Syracuse, were guest speakers.

ST. PETER'S, Corydon, heard Dr. E. E. Flack of Hamma Divinity School and Dr. Hanes at its centennial July 31.

THE REV. DUANE SCHROEDER has resigned as pastor of St. Mark's, Indianapolis, to accept an appointment as a chaplain in the U.S. Air Force. He reported to the Air Force Base at San Marcos, Texas, Aug. 25.

THE REV. WILBUR E. ALLEN was installed as pastor of Ebenezer Church, Indianapolis, July 13.

THE REV. DANA H. JOHNSON, Arlington, Virginia, has accepted a call to become pastor of First Church, Mishawaka.

THE REV. EDGAR DOERING, Hamma Divinity School graduate, was installed of Faith Church, Jeffersonville, July

THE REV. DEAN TYSON, mission dev for the Board of American Mission started work in the northwest secti Fort Wayne.

ST. PETER'S CHURCH, Camden, com a $1,500 redecorating program this su

THE NEW LAKESIDE CHAPEL at Cam therwald was dedicated Aug. 3, with President Hanes delivering the dedi address.

WOMEN of the Indiana Synod hel retreats at Camp Lutherwald between 3 and 7. Mrs. Herbert Veeler, Zane Ohio, and Mrs. Robert Purkiss, Indian led discussions on the mission pro of the church. ROBERT H. I

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DECEASED

Dr. Charles F. Dapp

The Rev. Charles F. Dapp, Ph.D., of Muhlenberg Memorial Church, Ph phia, Pa., and a former staff memb THE LUTHERAN, died in a Geneva, N hospital Sept. 9. He was 72, and had visiting his daughter, Mrs. Robert M. who is his only survivor.

Born in Harrisburg, Pa., he receive education in Harrisburg, was grad from Muhlenberg College and Philad Seminary. He also had studied at the versities of Berlin (Germany) and sylvania.

Following ordination, he served p ates in Green Lane, Spring City, and borough, Pa., before accepting a call Philadelphia church. He served as pre of Wagner College, Staten Island, 1928-1930 and taught in the Philade school system, and was on the facu the University of Pennsylvania and T University. He had served on the U Parish and Church School Board.

He had announced plans to retire 30, 1952.

The funeral service was conducted 12 at Muhlenberg Memorial Church, delphia.

Rev. Richard Schuetze

he Rev. Richard Schuetze, retired pastor Texas Synod, died July 27. He was 70. astor Schuetze was born in Schweinitz, many, on March 11, 1882, and received theological education in Germany. He ordained in 1918. During his 35-year stry he held pastorates in Texas, Wash-on, Oregon, and California.

e entered Texas Synod in 1929, and ed the Vernon and Shiner-Dryer par-s and a post-retirement, interim pastor-in Corpus Christi. He retired from e service in 1945 and had resided in us Christi since then.

rviving are his wife, Mrs. Bertha Quast etze; three sons, Weldon, Donald and ner; and a daughter, Mrs. Elsie Kincaid, f Corpus Christi.

urial was in Corpus Christi. The Rev. ip L. Wahlberg, Jr., and Dr. Paul ter conducted the funeral services.

C CALENDAR

r.

5. Brotherhood Convention, Midwest Synod. St. Mark's, Bloomfield, Nebr.

2. Women's Missionary Society Convention, Pittsburgh Synod. Emmanuel Church, Bellevue, Pa.
3. WMS Convention, Indiana Synod. St. Paul's Church, Batesville
5. Luther League Convention, Minnesota State. St. John's Church, Mound
5. Biennial Convention, United Lutheran Church in America. Olympic Hotel, Seattle, Washington
. WMS Convention, New York Synod. Wagner College, Staten Island
. Brotherhood Convention, Pacific Synod. Central Church, Seattle, Wash.
2. LL Convention, Connecticut State. St. Paul's Church, Terryville
3. Biennial Convention, Western Canada Synodical Luther League. Trinity Church, Winnipeg, Man.
9. Brotherhood Convention, Indiana Synod. Zion Church, Portland

22-23. WMS Convention, Maryland Synod. Evangelical Church, Frederick
22-23. WMS Convention, Michigan Synod. Trinity Church, Battle Creek
23-24. LL Convention, Nebraska Synod. First Church, North Platte
23-25. WMS Convention, Kentucky-Tennessee Synod. Third Church, Louisville, Ky.

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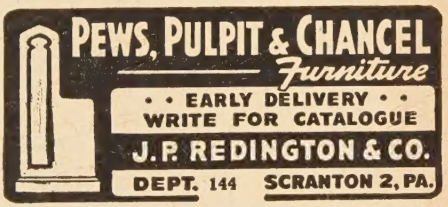

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In Conclusion

RECENTLY I WAS at a week-end retreat attended by a large group of pretty girls and husky boys from our Lutheran churches. They spent the week-end studying and discussing church history and means for increasing their Christian service.

It's impossible not to be impressed by such a group of serious and thoughtful Christian youth. They're normal teenagers who have a good time and participate strenuously in ball games and swimming races during the recreation period. They like to gather around a piano and sing at the top of their lungs. Some think it's fun to set off firecrackers at 2 A.M. and awaken the whole camp.

But in their study groups they concentrate on the serious business of living like Christians in a world that often seems hostile to such faith. They ask searching questions and attentively take notes on what the speaker's saying.

If these are the people to whom the future of the country and the church is to be entrusted, we're safe. It's too bad that they constitute only a relatively small minority.

THROUGH ITS LUTHER LEAGUE of America and Lutheran Student Association, the church tries to enroll this grand potential in organized support of its work. These organizations do a good job. But all too often the older members of the congregation are fully content to sit back and let the youngsters fend for themselves. They don't get much moral or physical support from their congregations and often not from their homes, either.

The children of mammon are in some ways wiser than the children of light. Hitler strengthened his cause by a great youth movement. Communist dic today follow the same system. know that tomorrow lies in the of today's youth. They indoctrinate youth groups to train future leade their cause.

In our church, official program out from national headquarters ge where unless willing hands in loca ishes take them up and carry through. Too many congregation content to lose a great part of the tential for the future. They don't to care if youngsters drift away confirmation or after high school hard to enlist workers for the c school or youth program.

NO CONGREGATION has a right t satisfied with the job it's doing un has a working program to bring in fold the many children who recei religious instruction. Our Sunday sc and other educational units have field among the millions of children are spiritually undernourished. In community there's some opportun go out and gather them in.

But once they've been brought i congregation's orbit, the quality c spiritual food they receive is highl portant. Unprepared or poorly pl programs will not hold them t church. Leaderless young people's g will not appeal to many.

Young folks need guidance an spiration, but most of all they nee example of willing adult Christians realize the urgency of planning fc future. We must strengthen our c program in every area where it re into the lives of the fine young p who will be the leaders of the nex eration. —ALBERT P. STAUDERM

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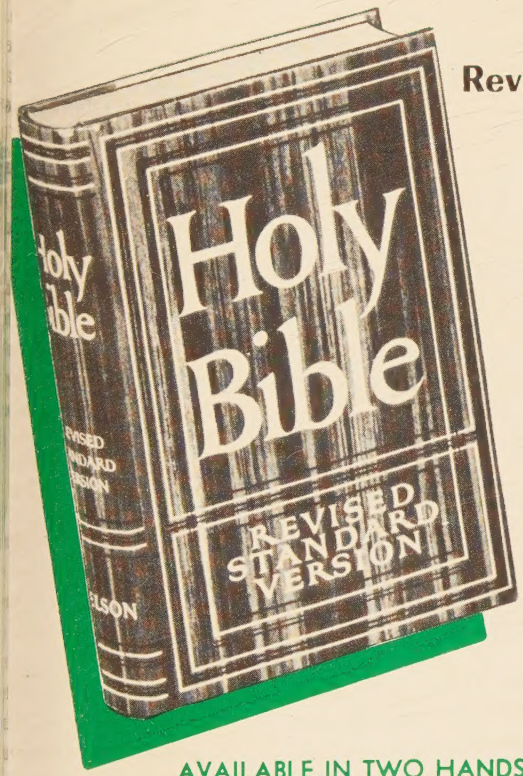

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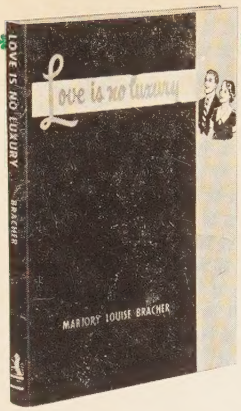

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